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ΠΡΟΝΟΙΑ, ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΖ΄. — YEAR XXVII ΙΑΝΟΥΑΡΙΟΣ—JANUARY, 1961 ΑΡΙΘ. 490 — NO. 490

ΕΥΧΑΡΙΣΤΗΡΙΟΣ ΕΠΙΣΤΟΛΗ ΠΡΟΕΔΡΟΥ ΗΝΩΜΕΝΩΝ ΠΟΛΙΤΕΙΩΝ ΑΜΕΡΙΚΗΣ

Ὁ Ἐξοχ. Πρόεδρος τῶν Ἡνωμένων Πολιτειῶν Dwight D. Eisenhower ἀπέστειλε πρὸς τὸν Σεβ. Ἀρχιεπίσκοπον Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβον τὴν κάτωθι εὐχαριστήριον ἐπιστολήν, ἀπαντῶν εἰς εὐχητήριον τῆς Α.Σ. ἐπὶ τοῖς Χριστουγέννοις:

THE WHITE HOUSE
WASHINGTON

December 23, 1960

Dear Archbishop James:

This year, particularly since it is the last one I shall spend in the White House, I am more than over appreciative of the holiday greetings you extend to me on behalf of the Greek Archdiocese of North and South America and your Greek Orthodox Communicants. To all of you I send once again my gratitude for your prayers and good wishes, and I join with you in the hope that the world will progress, in ever increasing measure, toward the goal of peace for which we so devoutly pray.

May I, in return, send to you my best wishes and warm regard?

Sincerely,
(Signed) DWIGHT D. EISENHOWER

His Grace, The Most Reverend James Iakovos
Archbishop of the Greek Orthodox Church
of North and South America

ΛΕΥΚΟΣ ΟΙΚΟΣ
ΟΥΑΣΙΓΚΤΩΝ

23 Δεκεμβρίου 1960

Σεβασμιώτατον Ἰάκωβον
Ἀρχιεπίσκοπον Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας
Βορείου καὶ Νοτίου Ἀμερικῆς.
Ἀγαπητὲ Ἀρχιεπίσκοπε Ἰάκωβε,

Κατὰ τὸ ἔτος τοῦτο, εἰδικῶς διότι εἶναι τὸ τελευταῖον τὸ ὁποῖον θὰ διέλθω ἐν τῷ Λευκῷ Οἴκῳ, εἶμαι περισσότερον ἀπὸ κάθε ἄλλην φορὰν εὐγνώμων διὰ τὰς ἑορτίους εὐχάς, τὰς ὁποίας μοὶ ἀπηυθύναται ἀπὸ μέρους τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς καὶ τῶν Ὀρθοδόξων μελῶν αὐτῆς.

Πρὸς ὅλους ὑμᾶς ἀπευθύνω ἅπαξ ἔτι τὴν εὐγνωμοσύνην μου διὰ τὰς προσευχὰς καὶ τὰς καλὰς εὐχάς σας, καὶ ἑνώνω καὶ ἐγὼ τὰς εὐχάς μου, ἐπὶ τῇ ἐλπίδι, ὅτι ὁ κόσμος θὰ προοδεύσῃ ἐν μέτρῳ συνεχῶς αὐξανομένῳ, πρὸς τὸν σκοπὸν τῆς εἰρήνης, ὑπὲρ τῆς ὁποίας μετὰ τόσης ἀγωνίας προσευχόμεθα.

Ἐπιτρέψατέ μοι νὰ ἀνταποδώσω πρὸς ὑμᾶς τὰς καλλιτέρας μου εὐχὰς καὶ τοὺς θερμοὺς χαιρετισμούς μου.

Εἰλικρινῶς,
DWIGHT D. EISENHOWER

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Η ΕΒΔΟΜΑΣ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ, ΤΥΠΟΥ ΚΑΙ ΤΕΧΝΗΣ εἰς τὴν σελίδα 8 κ. ἑ. Εἰς τὸ τεῦχος Φεβρουαρίου, τὰ λοιπὰ Μηνύματα καὶ ἡ τελετή.

Η ΕΠΙΣΚΕΨΙΣ ΤΟΥ ΠΑΤΡΙΑΡΧΟΥ ΜΟΣΧΑΣ ΑΛΕΞΙΟΥ: Περιγραφή, προσφωνήσεις, ἀντιφωνήσεις καὶ φωτογραφίαι εἰς τὸ προσεχὲς τεῦχος τοῦ «Ὀρθοδόξου Παρατηρητοῦ».

COVER

Ο ΠΑΝΤΟΚΡΑΤΩΡ, «ὁ χρόνους καὶ καιροὺς ἐν τῇ ἰδίᾳ ἐξουσίᾳ θέμενος». Ψηφιδωτὸν ἐκ τῆς ἀψίδος τοῦ Καθεδρικοῦ Ναοῦ τῆς Κεφαλοῦς πλησίον τοῦ Παλέρμου, Ἰταλίας.

PANTOKRATOR, from the apse of Cefaloù Cathedral near Palermo, Italy. This is a good example of pure Byzantine art conceived and executed by Greek artists in the 12th century.

Η ΣΕΠΤΗ ΠΑΤΡΙΑΡΧΙΚΗ ΑΠΟΔΕΙΞΙΣ ΕΠΙ ΤΟΙΣ ΧΡΙΣΤΟΥΓΕΝΝΟΙΣ

† ΑΘΗΝΑΓΟΡΑΣ

ΕΛΕΩ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ, ΝΕΑΣ ΡΩΜΗΣ
ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ

Παντὶ τῷ Ἱερῷ Κλήρῳ καὶ τῷ εὐσεβεῖ πληρώματι τῆς Ἐκκλησίας χάριν καὶ εἰρήνην παρὰ τοῦ ἐν Βηθλεὲμ Τεχθέντος Σωτῆρος Χριστοῦ.

Πεπληρωμένοι ἱερῶν αἰσθημάτων καὶ συγκινήσεων ἀκούομεν καὶ σήμερον, τέκνα ἡμῶν ἐν Κυρίῳ ἀγαπητά, τὸ χαρμόσυνον ἀγγελικὸν μήνυμα, ὅτι «ἐτέχθη ἡμῖν Σωτήρ, Ὅς ἐστι Χριστὸς Κύριος», (Λουκᾶ β΄. 11).

Ἔστι δὲ τὸ μήνυμα τοῦτο ἡ κατακλεὶς τοῦ ἐλπιδοφόρου κηρύγματος τῶν προφητῶν καὶ ἀπάντησις εἰς παλαιὰν ἀγωνιώδη προσδοκίαν τῶν ἐθνῶν. Ἡ πρόθεσις τοῦ Θεοῦ, «ἡ δοθεῖσα ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων», (Ἐφεσ. γ΄.11), ἐπληρώθη ἐν τῇ ὑπερφυεῖ Γεννήσει. Ὁ Θεὸς ἐπεσκέψατο τὸν λαὸν Αὐτοῦ. Καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

Τούτου ἕνεκα τὸ μήνυμα τοῦτο, ἐξότου τὸ πρῶτον ἠκούσθη ὑπὸ τὸν ἀστερόεντα τῆς Βηθλεὲμ οὐρανόν, ἀσκεῖ ἀμείωτον γοητείαν καὶ ἡδύνει τὰς ψυχὰς τῶν πιστευόντων εἰς τὸν Κύριον, ἐν Ἐκκλησίαις αἰνούντων τὸν Θεόν, διὰ τὴν ἄπειρον Αὐτοῦ συγκατάβασιν καὶ ἀγάπην.

Τὸ μυστήριον τοῦ σπηλαίου καὶ τῆς φάτνης κατ' ἰδιαίτερον τρόπον ὁμιλεῖ πρὸς τοὺς ἀνθρώπους σήμερον, ὅτε καὶ πάλιν ἀβεβαιότης χαρακτηρίζει τὰς διεθνεῖς σχέσεις, καθιστῶσα ἀδύνατον τὴν ἐξασφάλισιν τῆς εἰρηνικῆς τῶν λαῶν διαβιώσεως. Βαρὺ φορτίον πιέζει σήμερον τὴν ἀνθρωπότητα, διότι οἱ ἄνθρωποι, καὶ κατόπιν τῆς τελευταίας φοβερᾶς εἰς ἔκτασιν καὶ διεξαγωγὴν συρράξεως καὶ τῆς ἀπὸ ταύτης βαθείας γενικῆς ταλαιπωρίας καὶ ἀθλιότητος, προδήλως οὐκ ἠδυνήθησαν εἰσελθεῖν εἰς τὴν ὁδὸν τῆς ἀληθείας καὶ τῆς ζωῆς. Τὸ ὑπὸ τοῦ ἐνανθρωπήσαντος Λόγου τοῦ Θεοῦ ἐν τῷ κόσμῳ κηρυχθὲν Εὐαγγέλιον, ἡ μόνη ἀνακαινίζουσα καὶ σώζουσα καὶ τὰ πάντα εἰς ἑνότητα καὶ ἁρμονίαν κατευθύνουσα δύναμις, δὲν ἐγνώσθη πανταχοῦ, οὐδὲ ἀπέδωκεν εἰσέτι τοὺς καρποὺς αὐτοῦ. Οἱ λαοὶ καὶ οἱ ἄνθρωποι ἤθελον εἶσθαι πλέον ἀνεκτικοὶ καὶ ἧττον σκληροὶ πρὸς ἀλλήλους, ἐὰν τὰς ἀμοιβαίας μεταξὺ αὐτῶν σχέσεις διεῖπεν ὁ νόμος τοῦ Θεοῦ, ὁ νόμος τῆς ἀγάπης.

Καὶ ὑπογραμμίζομεν λοιπὸν τὴν ἐν προκειμένῳ μεγάλην εὐθύνην, τὴν βαρύνουσαν τὴν Ἐκκλησίαν καὶ τοὺς σεμνυνομένους ἐπὶ τῷ ὀνόματι τοῦ Χριστοῦ. Ἡ Ἐκκλησία ἠδύνατο ἀσκῆσαι μείζονα ἐπίδρασιν ἐπὶ τῶν τυχῶν καὶ τῆς πορείας τῶν λαῶν, ἐὰν ἦτο ἡνωμένη καὶ οὐχὶ μεμερισμένη. Ὁ μερισμὸς καὶ ἡ διαίρεσις τῆς Ἐκκλησίας τοῦ Χριστοῦ ἐξησθένησαν αὐτὴν ἐν τῇ κοινωνικῇ καὶ ἐκπολιτιστικῇ αὐτῆς δράσει καὶ ἀποστολῇ, κατέτεμον τὰς δυνάμεις αὐτῆς καὶ κατέστησαν ἀδύνατον τὸν συντονισμὸν αὐτῶν. Ἐντεῦθεν τὰ βαρέα πλήγματα, ἅτινα ὑπέστη καὶ ὑφίσταται, οὐ μόνον ἔξωθεν, συνεπείᾳ τῶν πολυμόρφων μεταβολῶν, ἀλλὰ καὶ ἐντὸς τοῦ ἰδίου αὐτῆς περιβόλου. Οὐδεὶς ἐστὶν ὁ μὴ ἀντιλαμβανόμενος, ὅτι ἡ κατάστασις αὕτη περικλείει κινδύνους, οἵτινες οὐδόλως ἐπιτρέπεται ἵνα παραθεωρηθῶσιν ἢ καὶ ὑποτιμηθῶσι.

Εὐτυχῶς ὅμως ἡ κατάστασις αὕτη παρήγαγεν ἐν τοῖς κόλποις τοῦ Χριστιανισμοῦ ἀγαθὴν ἀνάτασιν, κατὰ τοὺς τελευταίους τούτους χρόνους, ἐκδηλωθεῖσαν καὶ ἐν τῷ κεφαλαίῳ τῶν Διεκκλησιαστικῶν σχέσεων. Ἀφ' ἧς ἡ Μήτηρ Ἐκκλησία, τὸ Οἰκουμενικὸν Πατριαρχεῖον, ἀπὸ τοῦ παρελθόντος ἤδη ἔτους ἐκάλεσεν εἰς ἑνότητα τοὺς ἁπανταχοῦ γῆς Χριστιανούς, ἤρξατο μεταξὺ τῶν ἐμπεπιστευμένων τὴν ὑπάτην εὐθύνην τῶν κατὰ τόπους Ἐκκλησιῶν σειρὰ ἐπικοινωνιῶν καὶ ἐπισκέψεων, ὡς ἡ πρόσφατος τῆς Αὐτοῦ Μακαριότητος τοῦ Πατριάρχου Μόσχας κ. Ἀλεξίου ἀνὰ τὴν Μέσην Ἀνατολὴν καὶ εἰς ἡμᾶς, καὶ ἡ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Καντουαρίας καὶ Πριμάτου πάσης Ἀγγλίας κ. Τζώφφρεϋ Φίσερ εἰς Ἱεροσόλυμα, εἰς ἡμᾶς καὶ εἰς τὴν πρεσβυτέραν Ρώμην, ἧς ὁ Ἁγιώτατος Προκαθήμενος καὶ ἰδιαιτέραν ἐσχάτως συνέστησεν ἐπὶ τῶν σχέσεων τῶν Ἐκκλησιῶν Ἐπιτροπήν. Αἱ ἄμεσοι ἢ ἔμμεσοι αὗται ἐπικοινωνίαι καὶ ἐπαφαὶ μαρτυροῦσιν, ὅτι αἱ Ἐκκλησίαι ἤρξαντο ἐξέρχεσθαι πλέον τῆς μονώσεως, εἰς ἣν κατεδίκασεν αὐτὰς ἀδικαιολόγητος ἀδιαλλαξία αἰώνων, καὶ προσεγγίζειν ἀλλήλας ὡς ἀδελφαί. Ἔτι δὲ παρήγορον, ὅτι ἡ ἀγαθὴ αὕτη διάθεσις, ἐκδηλουμένη ἐκ τῶν ἄνω, συναντᾷ κατανόησιν καὶ πρόθυμον τὴν συμπαράστασιν τοῦ Χριστεπωνύμου λαοῦ.

Κατὰ τὴν ἁγίαν ταύτην νύκτα, καθ' ἣν οἱ κώδωνες τῶν Ἐκκλησιῶν ἡμῶν ἠχοῦσι χαρμοσύνως, μεταδίδοντες τὸ μέγα μήνυμα, καὶ αἱ καρδίαι ἡμῶν εἰσὶ πεπληρωμέναι φωτὸς καὶ χάριτος, ἂς κλίνωμεν εὐλαβῶς τὰ γόνατα πρὸ τοῦ λίκνου τοῦ Θείου Βρέφους, καὶ ἂς δεηθῶμεν ἰδιαιτέρως καὶ ἐκτενῶς, ὅπως ἡ ἐν Χριστῷ πνευματικὴ ἡμῶν ἑνότης προαχθῇ καὶ ἀναπτυχθῇ εἰς πραγματικὴν καὶ ζῶσαν καὶ τελείαν ἐν Χριστῷ ἑνότητα. Ἂς δεηθῶμεν ἐπίσης καὶ ὑπὲρ τῆς ἀληθοῦς τῶν λαῶν συναδελφώσεως καὶ τῆς ἀποκαταστάσεως ἐν τῷ κόσμῳ τάξεως συμφώνου πρὸς τὸν Θεῖον νόμον

Excerpts from The Christmas Message of His Holiness The Ecumenical Patriarch, Athenagoras I

The greatest responsibility faced in our day by the Church and by all the faithful who bear the name of Christ, is that of accomplishing Christian Unity. The Church would be able to exert immeasurable influence upon the fate and destiny of the people dwelling on earth, if she were united and not divided. The existence of many Churches under the name of Christ, and their separate efforts, have weakened the social and cultural activity and mission of the Church, and have jeopardized the coordination of these efforts. Consequently, the results of division have been made manifest in our day by the reverses that the Church has had to endure and continues to endure, not only from without, due to the rapidly changing course of world events, but also from within the Church itself. No one can deny that this condition presents grave dangers that can no longer be ignored or underestimated by the Church of Christ.

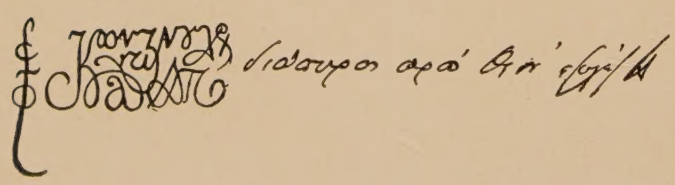
It is fortunate, however, that in these recent times this very condition has produced in the bosom of Christianity a gratifying awakening, demonstrated especially in the field of inter-church relations. From the time the Mother Church, the Ecumenical Patriarchate, extended to all one year ago the invitation to unite, there began a series of contacts and visitations between the leaders, entrusted with the supreme responsibility and authority of the several Churches. We note with humble gratitude the example of His Beatitude Alexios, the Patriarch of Moscow, who made visits to Church leaders in the Middle East and to us, and the example of His Grace, Dr. Geoffrey Fisher, Archbishop of Canterbury and Primate of the Anglican Church of England, who visited Jerusalem, this Holy See, and the See of Rome, wherein His Holiness the present Primate of that See, has also designated a special congregation for Church relations. These direct and indirect contacts and communications indicate that the Churches have begun to emerge from the confines of isolationism in which they had hitherto lived, by virtue of the inexcusable determination to remain irreconcilable and refrain from approaching one another as sister Churches. On the other hand, the most consoling aspect of the gratifying attitude towards unity expressed by those in responsible positions, is the fact that it has met with the understanding approval of the Christian faithful.

On this holy night, in which the bells of the Churches toll the glad tidings of great joy, and as our hearts are filled with light and grace, let us humbly pray on bended knee before the cradle of the Holy Infant, that our spiritual unity in Christ may be furthered and developed into a real, living, and perfect Christian Unity. Let us also pray for true brotherhood among men and nations, and for the restoration of world order, according to the Divine Law of justice and love, so that the nations of the world may fulfill their divinely appointed missions, and so that men may receive equally of the rich endowment, guaranteed to all by the love of God.

τῆς δικαιοσύνης καὶ τῆς ἀγάπης, ἵνα οἱ μὲν λαοὶ δυνηθῶσι πληρῶσαι τὸ περὶ ἑνὸς ἑκάστου αὐτῶν σχέδιον τοῦ Θεοῦ, οἱ δὲ ἄνθρωποι ὁμοίως καὶ ἐξίσου ἀπολαύωσι τῶν δώρων τῆς Θείας Ἀγαθωσύνης.

Ταῦτα ἀπευθύνοντες ὑμῖν, τέκνα ἡμῶν ἐν Κυρίῳ ἀγαπητὰ καὶ ἐπιπόθητα, ἐπὶ τῇ ἁγίᾳ καὶ μεγάλῃ τῆς εὐσεβείας ἡμῶν Ἑορτῇ τῆς Γεννήσεως τοῦ Χριστοῦ, εὐλογοῦμεν πατρικῶς πάντας ὑμᾶς καὶ εὐχόμεθα ὑμῖν καὶ τοῖς οἴκοις ὑμῶν πλουσίαν τὴν χάριν καὶ τὴν εὐλογίαν τοῦ ἐν Βηθλεὲμ Τεχθέντος Σωτῆρος, τὸν δὲ ἐπιτέλλοντα νέον τῆς χρηστότητος Αὐτοῦ ἐνιαυτόν, ὑμῖν, τῇ Χώρᾳ ἡμῶν, καὶ τῷ κόσμῳ παντὶ αἴσιον καὶ φορὸν εὐτυχίας καὶ εὐημερίας.

Χριστούγεννα τοῦ 1960



Ο ΜΟΣΧΑΣ ΑΛΕΞΙΟΣ ΕΙΣ ΦΑΝΑΡΙΟΝ

Ἡ ἐπίσκεψις τοῦ Μακ. Πατριάρχου Μόσχας καὶ πάσης Ρωσσίας κ. κ. Ἀλεξίου εἰς τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον καὶ αἱ προσφωνήσεις καὶ ἀντιφωνήσεις μεταξὺ Αὐτοῦ καὶ τῆς Αὐτοῦ Θειοτάτης Παναγιότητος θὰ δημοσιευθοῦν εἰς τὸ τεῦχος Φεβρουαρίου τοῦ «Ὀρθοδόξου Παρατηρητοῦ».

* *

PATRIARCH ALEXIOS OF MOSCOW AT FENER

The visit of His Beatitude Patriarch of Moscow and All Russia Mgr. Alexios to the Holy Ecumenical Patriarchate together with the salutations between Him and His All Holiness the Ecumenical Patriarch will be published in the February issue of the "Orthodox Observer."

The Archbishop's Christmas Message on Television

On Christmas morning from 9:15 to 9:30 a.m. His Eminence, to the accompaniment of Greek Orthodox Christmas hymns, delivered the following message over WNBC Television in New York, on special live program entitled "The Orthodox Heritage":

"THY NATIVITY, O Christ our God, hath arisen upon the world as the light of wisdom. For then, they who worshipped the stars were, by a Star, taught to adore Thee, the sun of righteousness, and to know Thee, the dawn from on high. O Lord, glory to Thee."

I offer you the exact translation of the Christmas hymn, which was just sung by the choir, not merely because I felt that you should know its contents, but because I would like to elaborate on it for a few moments, and endeavor to interpret for you the meaning and the message which this hymn of the Greek Orthodox Church ought to convey to each of us who believe and accept Christ Jesus as the Incarnate Word — the Only Begotten Son of God.

The Nativity of Christ, which we humbly and gratefully commemorate today, is the greatest fact, the happiest event, the most important milestone in human history. Its historical significance is recognized and accepted even by those outside the Christian fold. Consequently, the Nativity of Christ was judged by historians to be of such importance as to mark the end of the period which began with Creation, and to serve as the real "dawn from on high" of the era of Our Lord.

Since the Incarnation, man's concept of God ceased to be an abstract idea or an elaborate philosophical theory. God is an undeniable reality. He is both transcendant and personal. Word and Son. "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten Son of the Father, full of grace and truth."

"Being in the form of God, [Jesus Christ] took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." (Phil. 2:6-11).

The Nativity, therefore, marks the self-emptying, the condenscendence and the very self-fulfillment of God. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and to those who received Him, He gave the power to break the chains of the most formidable bondage, the bondage of ungodliness, of self-deception and of sin, and from servants to become free Sons of God. This constitutes the uniqueness of the most significant fact of history — the Birth of Christ. God humbled Himself in order to exalt man; He became obedient unto death so that He might give man an abundant, true, meaningful and happy life.

At Christmas, therefore, we need no other gifts, but the one gift which can be given to each of us individually: Christ Himself — the power of God and the wisdom of God, for frail is our power and vain is our wisdom. In making such a painful statement, I imply no criticism, for I believe that we are not the worst, nor the best Christians, who ever lived. Yet, we must admit that we are not truly committed and dedicated Christians. Of course, this is not easily done, for we are now engaged in an unparalleled fight against sin; against spiritual wickedness, within and without; against principalities, powers and authorities of the darkness of this world; against militant atheism and dangerous secularism. But what do *we* do? Do we arm ourselves as if we were determined to prevail? Do we gird ourselves with strong Christian conviction, with firm Christian belief, with vigorous moral resistance? Today's problems, such as the racial, colonial, political, and economic problems, on the local, national and international levels, are but challenges — challenges to our Christian principles and beliefs. Do we meet them as Christians? Vicious attacks, direct or indirect, within or without, on the United Nations, are but assaults against our professed Christian culture and civilization. How do we confront them?

Do we stand fast with Christian unity, or do we face such situations with divided loyalties and thus appear to be evasive and confused?

The arrogance and immodesty with which Communist leaders portray their true nature should be met with Christian forebearance and serenity. Are we, however, possessed by Christ and fired by His Spirit?

Friends, violence fears only men of faith who are willing to suffer for what they believe. Aggressive atheists are impotent when they are confronted by God-fearing men of unshakeable conviction. Boisterous political and technological warfare can be neutralized only if our civilization meets each attack with Christian self-discipline. Ungodliness and international crime can be subdued only by men who are ready to combat materialism, in all its manifold forms, with vigor and determination.

Archbishop Iakovos' New Year Message

The following are excerpts from the New Year Message of His Eminence:

With the passing of the year 1960 and the coming of the year 1961, our thoughts inevitably turn to the subject of most concern to us: humanity's prospects for peace, freedom and security.

We cannot deny that the world today is confronted with difficult, tortuous and seemingly insoluble situations, rendered more critical by the fact that great powers of the earth are motivatel by what appear to be diametrically opposed and irreconcilable philosophies.

We truly believe that we speak no idle words when we say with the deepest of convictions, that the realm of the spiritual governs in the deepest sense all human activities.

We firmly believe that it is the greatest responsibility of the faiths of all denominations, through the practice of the spiritual values that sustain them, to play a leading role in ensuring that our cultural heritage will endure and progress in peace and security; and that we who bears witness to Christ's Church must, as true Christians, take the lead in applying His teachings and precepts for the salvation and the improvement of the brotherhood of man.

We perceive hopeful and gratifying signs that Christian leaders, with the enthusiastic support of their faithful, have realized their responsibilities; and that in spite of obstacles that have hardened with the dissension of centuries, have embarked on courses preliminary to the achievement of Christian unity, a unity that we personally believe to be the Divine Will of the Father and Founder of our Christian faith.

In view of these gratifying signs within Christ's flock, and with the awesome realization of our heavy responsibilities, we call upon the leaders and followers of Christ, and upon the devout worshippers of all denominations, to reassert and put in practice the spiritual realities that underlie all faiths, and without which no earthly accomplishment has essential meaning, for the benefit and salvation of the human race.

This is the deeper meaning of Christmas and this is its message:

As long as we believe in moral and spiritual rebirth;

As long as we dedicate ourselves to serve and to save, as men consecrated to strive for the goal to which Christ dedicated Himself;

As long as we resist sin, and labor with contrite and believing heart to attain Christian character and moral stability;

As long as we are fully conscious of our Christian commitment, and endeavor to be the light of the world and the salt of the earth;

As long as we believe that our individual and national purpose is to labor for *spiritual exaltation*, for *moral excellence* and for *newness of life;*

As long as we celebrate the feast of the Nativity in a manner that manifests its true meaning and spirit;

As long as we try to prove ourselves worthy of the love of God — Christmas will continue to be the *most joyous*, the *most triumphant*, the *most blessed*, the *most meaningful*, and the greatest event in the course of human life and history.

In this faith, and with a loving heart, I invite you, brethren beloved, to join with me in a spiritual rededication: Let us lift up our eyes, in all humility, to see the new dawn; to greet the light of wisdom; to receive the sun of righteousness and to find the new path, the new direction, the Christian way of life; the way that leads to truth, to peace, and to happiness.

Lo! "Christ is born, extol Him!
Christ from heaven; come to meet Him!
Christ on earth: be ye lifted up!
Sing unto the Lord, all the whole earth,
And praise Him in song with joy. O ye people!"

May His grace enrich your lives, my friends!
May His mercy set you free from sin!
May His life become your life!
May His light illumine and beautify your soul!

May ye be blessed and happy on this Christmas, and through the years to come!

Η ΣΥΝΑΝΤΗΣΙΣ ΠΑΠΑ ΡΩΜΗΣ ΚΑΙ ΑΓΓΛΙΚΑΝΟΥ ΠΡΩΘΙΕΡΑΡΧΟΥ

Οὐδεὶς ἕτερος ἐκτὸς ἑνὸς ἐμπίστου διερμηνέως, παρίστατο κατὰ τὴν συνομιλίαν τῶν ἀρχηγῶν τῶν δύο Ἐκκλησιῶν. Τὸ "Ecumenical Press Service" τονίζει ὅτι, «"Ισως οὐδέποτε γνωσθῇ ποῖοι λόγοι ἀντηλλάγησαν μεταξὺ τῶν δύο Χριστιανῶν Ἡγετῶν. Ὅλαι αἱ πηγαὶ τονίζουν, ὅτι δὲν συνεζήτησαν ἐπὶ τῆς Ἑνώσεως τῶν Ἐκκλησιῶν. Ὁ Πάπας φέρεται εἰπὼν εἰς Καρδιναλίους: «Ἐμείναμεν εἰς τὸ κατώφλιον τῶν μεγάλων προβλημάτων».

Πόση ἀντίθεσις μὲ τὰς ἱστορικὰς συναντήσεις τοῦ Οἰκουμενικοῦ Πατριάρχου μετὰ τοῦ Ἀρχιεπισκόπου Πριμάτου τῆς Ἀγγλίας καὶ τοῦ Ρώσσου Πατριάρχου τῆς Ρωσσίας. Εἶναι καὶ αὐτὸ μία διαφορὰ μεταξὺ τῶν Ἐκκλησιῶν Δύσεως καὶ Ἀνατολῆς.

Η ΠΑΤΡΙΑΡΧΙΚΗ ΕΓΚΥΚΛΙΟΣ

Παγχριστιανικῆς εὐρύτητος καὶ Οἰκουμενικοῦ χαρακτῆρος εἶναι ἡ Πατριαρχικὴ Ἀπόδειξις ἐπὶ τοῖς Χριστουγέννοις καὶ τῷ νέῳ ἔτει. (σ. 3). Διαπιστώνει τί ὤφειλε νὰ γίνῃ καὶ δὲν ἔγινεν ἀπὸ μέρους τῶν Ἐκκλησιῶν τοῦ Χριστοῦ: Πόσα δεινὰ ἐπεσώρευσε τὸ Σχῖσμα τῶν Ἐκκλησιῶν· πόσον ἐξησθένησε τὴν δύναμιν τοῦ Χριστιανισμοῦ· καὶ παρημπόδισε τὴν περαιτέρω διάδοσιν τοῦ Εὐαγγελίου· καὶ μέχρι σήμερον παρεμποδίζει τὴν ἐμφάνισιν πρακτικῆς τοὐλάχιστον ἑνότητος μεταξὺ τῶν Ἐκκλησιῶν. Τονίζει ἐξ ἄλλου ὅτι, εὐτυχῶς, ἡ ἀποκαρδιωτικὴ αὐτὴ κατάστασις προὐκάλεσεν ἀγαθὰς ἀντιδράσεις μεταξὺ τῶν Ἐκκλησιῶν τῶν ὁποίων οἱ Ἡγέται προβαίνουσι τελευταίως εἰς φιλαδέλφους ἐπισκέψεις λίαν ἐπικοδομητικὰς καὶ προαγούσας τὴν ἑνότητα, τὴν μόνην ἀσφαλῆ ὁδὸν πρὸς ἕνωσιν.

ΤΟ ΜΗΝΥΜΑ ΤΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ

Βαθυτάτην αἴσθησιν προὐκάλεσε τὸ ἐπὶ τοῖς Χριστουγέννοις καὶ νέῳ ἔτει μήνυμα τοῦ Σεβ. Ἀρχιεπισκόπου ἡμῶν Ἀμερικῆς κ. κ. Ἰακώβου, ὄχι μόνον εἰς τοὺς Διορθοδόξους κύκλους, ἀλλὰ καὶ εἰς τοὺς διεκκησιαστικοὺς ἐν γένει. Τοῦτο ὡς γνωστὸν ἀπηύθυνεν ὁ Ποιμενάρχης μας ἀγγλιστὶ ἀπὸ τοῦ σταθμοῦ Τηλεοράσεως NBC Channel 4, τῇ Κυριακῇ τῶν Χριστουγέννων, ὥρᾳ 9:15, δημοσιεύεται δὲ ὁλόκληρον εἰς τὴν 5ην σελίδα τοῦ παρόντος τεύχους. Τὸ μήνυμα τοῦ Ἀρχιεπισκόπου δὲν διαπιστώνει μόνον καταστάσεις, δὲν θέτει ἁπλῶς τὰ προβλήματα τὰ ὁποῖα ἐπιβάλλεται νὰ ἀπασχολήσουν τὰς Ἐκκλησίας τοῦ Χριστοῦ, ἀλλὰ προβάλλει καὶ τρόπους ἀντιμετωπίσεως αὐτῶν, οἱ ὁποῖοι ἀκολουθούμενοι, ὁδηγοῦν εἰς θετικὰς λύσεις.

Ο ΡΩΣΣΟΣ ΠΑΤΡΙΑΡΧΗΣ ΕΙΣ ΦΑΝΑΡΙΟΝ

Ἱστορικὴ πράγματι ἡ εἰς τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον ἐπίσκεψις τοῦ Μακ. Πατριάρχου Μόσχας καὶ Πάσης Ρωσσίας κ. Ἀλεξίου, ὅστις εἰς πᾶσαν εὐκαιρίαν διακηρύττει ὅτι ὁ Οἰκουμενικὸς Πατριάρχης εἶναι «πρῶτος μεταξὺ ἴσων» ἀρχηγῶν τῶν Ὀρθοδόξων Ἐκκλησιῶν. Ἀσχέτως, ὅμως τῶν ἀγαθῶν διαθέσεων τοῦ Πατριάρχου Μόσχας, δὲν πρέπει νὰ λησμονῶνται τρία τινά: 1ον) Ὅτι ἡ Ρωσσικὴ Ἐκκλησία ἔθεσε καὶ πάλιν ὑπὸ τὴν κυριαρχίαν της Ἐκκλησίας λαβοῦσα τὸ αὐτοκέφαλον παρὰ τοῦ Οἰκουμενικοῦ Πατριαρχείου (λ. χ. Ἐσθονίας, Πολωνίας, Φινλανδίας). 2ον) Ρῶσσοι Ἐκκλησιαστικοὶ κληρικοὶ καὶ λαϊκοί, διακηρύττουν εἰσέτι, ὅτι κληρονόμος τοῦ Βυζαντινοῦ Οἰκουμενικοῦ Πατριαρχείου δὲν εἶναι τὸ Πατριαρχεῖον Κωνσταντινουπόλεως, ἀλλὰ τὸ τῆς Μόσχας. Καὶ 3ον) Ὅτι ἡ μαρτυρικὴ Ρωσσικὴ Ἐκκλησία ὑπόκειται ὑπὸ τὸν ἄμεσον ἔλεγχον καὶ τὰς κατευθύνσεις τοῦ Κομμουνιστικοῦ Καθεστῶτος.

ΕΒΔΟΜΑΣ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ, ΤΥΠΟΥ ΚΑΙ ΤΕΧΝΗΣ

1.— Ἡ Ἐγκύκλιος τοῦ Ἀρχιεπισκόπου. Προσθέτουσα ἐφέτος εἰς τὰ Ἑλληνικὰ Γράμματα καὶ Τύπον, καὶ τὴν Ἑλληνικὴν Τέχνην, ἡ Ἀρχιεπισκοπικὴ Ἐγκύκλιος (σελ. 8) ποιεῖται ὄχι ἁπλῶς λόγον φρονήσεως, ἀλλὰ καὶ **ἔργον δικαιοσύνης.** Ἀποκαθιστᾷ εἰς τὴν ἁρμόζουσαν αὐτῇ τιμητικὴν θέσιν μίαν σειρὰν Ἑλληνικῶν τεχνῶν, καὶ τὴν ὑπηρετοῦσαν ταύτας, τάξιν ἀνθρώπων, οἱ ὁποῖοι οὐδέποτε ἐτιμήθησαν ὁμαδικῶς οὔτε ἀπὸ τὴν Ὁμογένειαν, οὔτε ἀπὸ τὴν Ἐκκλησίαν, τὰς ὁποίας ὑπηρετοῦν πιστὰ καὶ ἀποτελεσματικά. Ἡ Ἐκκλησιαστικὴ Ἀρχιτεκτονική, ἡ Ἁγιογραφία, ἡ Ἐκκλησιαστικὴ Μουσική, διὰ τῶν ἐκπροσώπων των (καὶ ἔχομεν ἐδῶ εἰς τὴν Ἀμερικὴν πολλοὺς καὶ ἐκλεκτοὺς) ἐξυπηρετοῦν κατὰ τρόπον ἀξιοθαύμαστον τὴν Ὁμογένειαν καὶ τὴν Ἐκκλησίαν μας καὶ συντελοῦν τὰ μέγιστα εἰς τὴν λαμπροτέραν ἐμφάνισιν τῆς Ὀρθοδοξίας καὶ πρὸ παντὸς εἰς τὸν εἰρηνικὸν ἀγῶνα τῆς ἐπιβιώσεως ἡμῶν ὡς Ἑλληνορθοδόξου Συνόλου καὶ Ἐκκλησίας.

2.— Τὸ ἄρθρον τοῦ Διευθυντοῦ τῆς Παιδείας. Μεθοδικόν, θετικόν, ἐπικοδομητικὸν τὸ περὶ Ἑλληνικῆς Παιδείας ἄρθρον τοῦ Διευθυντοῦ Παιδείας τῆς Ι. Ἀρχιεπισκοπῆς, Αἰδ. Πρωτοπρεσβ. κ. Δημητρίου Φράγκου, παρέχει ὅλας τὰς πρακτικὰς ὁδηγίας τὰς ἀπαραιτήτους διὰ νὰ μάθουν τὰ παιδιὰ νὰ ὁμιλοῦν τὴν Ἑλληνικήν. Καὶ εἰς αὐτὸ — ὅπως ὀρθῶς τονίζει ὁ Αἰδ. Δ. Φράγκος — θὰ συντελέσῃ, κυρίως τὸ σπίτι, ἡ οἰκογένεια, πρὸ πάντων ἡ μητέρα.

3.—Τὸ ἄρθρον τοῦ κ. Δήμου. Ὁ ἐκ τῶν στελεχῶν τῆς Ἑλληνορθοδόξου Νεολαίας «G.O.Y.A.» κ. Δ. Δῆμος, μὲ ἐπιχειρηματολογίαν καὶ «δοκουμέντα» ὑποστηρίζει τὴν θέσιν ὅτι ἡ G.O.Y.A. ὄχι μόνον οὐδέποτε ἐστράφη κατὰ τῆς διαδόσεως τῆς Ἑλληνικῆς Γλώσσης, ἀλλὰ πάντοτε ἦτο καὶ εἶναι ὑπὲρ αὐτῆς. Εὐχόμεθα νὰ ἐμπνέωνται ὅλοι οἱ GOYANS ἀπὸ τὰς ὑγιεῖς πεποιθήσεις ἀπὸ τὰς ὁποίας ἐμπνέεται ὁ κ. Δῆμος.

4.— Οἱ βασικοὶ παράγοντες. Τὰ τρία αὐτὰ ἄρθρα ἀντιπροσωπεύουν τρεῖς σπουδαίους παράγοντας τῆς διαδόσεως τῆς Ἑλληνικῆς Γλώσσης: Τὴν Ἐκκλησίαν, τὸ Σχολεῖον καὶ τὴν Νεολαίαν. Εἰς αὐτοὺς πρέπει νὰ προστεθῇ καὶ ὁ Ἑλληνικὸς Τύπος, σπουδαιότατος ἀγωνιστικὸς παράγων. Ὅλοι ὅμως αὐ-

Η ΕΒΔΟΜΑΣ ΤΩΝ ΕΛΛΗΝΙΚΩΝ

ΕΛΛΗΝΙΚΗ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ - ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ

Πρὸς τοὺς Εὐλαβ. Ἱερατ. Προϊσταμένους,
τοὺς Ἐλλογιμωτάτους Διδασκάλους,
τὰ Ἐντιμότατα Διοικ. Συμβούλια Κοινοτήτων,
Φιλοπτώχων, Ὀργανώσεων καὶ Σωματείων
καὶ τοὺς ἀγαπητοὺς γονεῖς
τῶν μαθητῶν καὶ μαθητριῶν.

Ἀγαπητοί,

Ἡ ἐπιτυχία, τὴν ὁποίαν ἐσημείωσεν ἡ 15η Γενικὴ Κληρικολαϊκὴ Συνέλευσις, εἰς τὴν πόλιν Μπόφφαλο τῆς Νέας Ὑόρκης, ἔδωσεν εἰς ὅλην τὴν ἀγαπητὴν Ἑλληνικὴν Ὀρθόδοξον Ὁμογένειαν, τὴν εὐκαιρίαν νὰ ἐντείνῃ σημαντικῶς τὸν ἱερόν της ἀγῶνα ὑπὲρ τῶν Ἑλληνικῶν Γραμμάτων καὶ τῶν Ἑλληνορθοδόξων παραδόσεων ἡμῶν.

Ὁ δι' ἡμᾶς σαρκωθεὶς καὶ ἐν Βηθλεὲμ τεχθεὶς Σωτὴρ ἡμῶν, Κύριος Ἰησοῦς Χριστός, ηὐδόκησε νὰ στείλῃ τὴν Θείαν Αὐτοῦ εὐλογίαν εἰς τὴν Ἑλληνικὴν Ὀρθόδοξον Ἐκκλησίαν τῆς Ἀμερικῆς. Τὴν ἐπροίκισε μὲ νέας Ἀρχιεπισκοπικὰς Περιφερείας, μὲ νέους σεμνοὺς καὶ ἀξίους τῆς Ὀρθοδοξίας Ἱεράρχας, μὲ συνεχῆ αὔξησιν τῶν Κοινοτήτων καὶ τῶν ἀφωσιωμένων μελῶν αὐτῶν, μὲ καρποφόρον λειτουργίαν τῶν Ἱερῶν Ἱδρυμάτων τῆς Ἀρχιεπισκοπῆς, ἤτοι τῆς Θεολογικῆς Σχολῆς, τῆς Ἀκαδημίας, τῶν τετρακοσίων Ἑλληνικῶν Ὀρθοδόξων Σχολείων, Ἡμερησίων, Ἀπογευματινῶν καὶ Κατηχητικῶν, μὲ τὴν Ὀργάνωσιν τῆς Νεότητος καὶ μὲ τὴν Θείαν Προνοίαν μελετωμένην ἵδρυσιν καὶ λειτουργίαν Ἑλληνικοῦ Πανεπιστημίου.

Ὁ ἑορτασμὸς ὅθεν, τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων διὰ τὸ ἔτος 1961 πρέπει νὰ εἶναι μεγαλοπρεπέστερος καὶ πλέον ἀποδοτικός. Ἐκτὸς τῶν διδασκάλων μας, οἱ ὁποῖοι ὑπηρετοῦν εἰς τὰ Ἑλληνικά μας Σχολεῖα καὶ εἶναι καλῶς κατηρτισμένοι διὰ τὸ ἱερόν των ἔργον, θὰ ἔχωμεν κατὰ τὸν ἑορτασμὸν τοῦτον καὶ μίαν φάλαγγα μαθητῶν καὶ μαθητριῶν, οἱ ὁποῖοι διὰ τῆς Ἐκδρομῆς καὶ τοῦ Παραθερισμοῦ των ἐν Ἑλλάδι, ἐγνώρισαν ἐκ τοῦ πλησίον τὴν Γενέτειραν ἡμῶν, ἀνέπνευσαν τὸν ζωογόνον ἀέρα τῆς χώρας, ποὺ γνωρίζει τὴν ἐλευθερίαν καὶ τὴν δημοκρατίαν, ἔζησαν εἰς τὰ αἱματοποτισμένα μέρη τῆς «Δόξης ποὺ εἶναι Ἑλλάς», ἀντίκρυσαν τὸν γαλανὸν οὐρανόν της, τοὺς Παρθενῶνας της καὶ τὰ αἰώνια μνημεῖα τῆς Ἀθανάτου Πατρίδος, καὶ κατὰ τὸν ἑορτασμὸν τοῦτον θὰ ἐμφανισθοῦν εἰς ὅλας τὰς Κοινότητας, αἱ ὁποῖαι ἔλαβον μέρος εἰς τὴν Ἐκδρομὴν τοῦ μαθητικοῦ κόσμου, διὰ νὰ διακηρύξουν τὰς ἐντυπώσεις των, τὰ ἁγνὰ αἰσθήματα τῶν ψυχῶν των διὰ τὴν μεγάλην ἰδέαν, ἡ ὁποία κρύβεται εἰς τὴν μαγικὴν καὶ ἀθάνατον λέξιν «ΕΛΛΑΣ».

Ὑπὸ τὰς συγκινητικὰς αὐτὰς συνθήκας κηρύσσομεν σήμερον ὡς ἑβδομάδα τοῦ ἑορτασμοῦ τούτου, τὴν Ἑβδομάδα ἀπὸ τῆς Κυριακῆς, Ἰανουαρίου 22, 1961, μέχρι τῆς Δευτέρας, Ἰανουαρίου 30, 1961 (Ἑορτῆς τῶν Τριῶν Ἱεραρχῶν), ΩΣ ΕΒΔΟΜΑΔΑ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ, ΤΥΠΟΥ ΚΑΙ ΤΕΧΝΗΣ, καθ' ἅπασαν τὴν Ἱερὰν Ἀρχιεπισκοπὴν Ἀμερικῆς.

Παρὰ τῆς Διευθύνσεως Παιδείας θὰ ἀποσταλοῦν πρὸς τοὺς εὐλαβεστάτους Ἱερεῖς, τοὺς ἐλλογίμους Διδασκάλους καὶ πρὸς ὅλα τὰ Τμήματα τῆς Ἑλληνικῆς Ὀρθοδόξου Νεολαίας (G.O.Y.A.), σχετικαὶ πρὸς τὸν ἑορτασμὸν τοῦτον πληροφορίαι, ὁδηγίαι, προγράμματα, ποιήματα, σχεδιαγράμματα καὶ ἄλλαι ὑποδείξεις διὰ τὸν πανηγυρικὸν ἑορτασμὸν τῆς Ἑβδομάδος δι' ὅλας τὰς Κοινότητας.

Ὁλόκληρος ὁ Ἑλληνικὸς Ὀρθόδοξος κόσμος τῆς Ἀμερικῆς καλεῖται νὰ ἑορτάσῃ κατὰ τὸ ἔτος 1961 τὴν ΔΕΚΑΤΗΝ ΕΠΕΤΕΙΟΝ τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων, διὰ συγκεντρώσεων ἑορταστικῶν εἰς ὅλα τὰ Ἑλληνικὰ Σχολεῖα, Ἡμερήσια καὶ Ἀπογευματινά. Δὲν πρέπει νὰ λείψουν ἀπὸ τὸν ἑορτασμὸν τοῦτον αἱ μαθήτριαι καὶ οἱ μαθηταὶ τῶν Κατηχητικῶν μας Σχολείων, οὔτε καὶ τὰ παιδιὰ τῶν ὁμογενῶν οἰκογενειῶν, ἔστω καὶ ἂν δὲν φοιτοῦν δι' ἕνα ἢ ἄλλον λόγον εἰς τὰ Ἑλληνικά μας Σχολεῖα.

Ἐπικαλούμενοι ἐφ' ὅλους ὑμᾶς τὰς Εὐλογίας τοῦ Πατρὸς τῶν Φώτων καὶ εὐχόμενοι ὅπως ταῖς ἐνεργείαις ὑμῶν ὁ ἐφετεινὸς ἑορτασμὸς τῆς Ἑβδομάδος Ἑλληνικῶν Γραμμάτων, Τύπου καὶ Τέχνης ὑπερβῇ πάντα προηγούμενον εἰς πνεῦμα καὶ ἐμφάνισιν, διατελοῦμεν,

Μετὰ βαθείας πατρικῆς ἀγάπης,

Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ

† ὁ Ἀμερικῆς Ἰάκωβος

Νέα Ὑόρκη, 1 Ἰανουαρίου, 1961.

τοὶ οἱ παράγοντες ἔχουν ἀνάγκην μιᾶς βάσεως ἐπὶ τῆς ὁποίας νὰ συναντῶνται: καὶ ἡ βάσις αὐτὴ εἶναι ἡ Οἰκογένεια, πρὸ πάντων ἡ Μητέρα. Αὐτὴ πρέπει νὰ εἶναι τὸ ἱερὸν σύμβολον τοῦ εἰρηνικοῦ ἀγῶνος πρὸς ἐπιβίωσιν καὶ διάδοσιν τῆς Ἑλληνικῆς Γλώσσης ἐν Ἀμερικῇ.

ΓΡΑΜΜΑΤΩΝ, ΤΥΠΟΥ ΚΑΙ ΤΕΧΝΗΣ

ΤΟ ΣΠΙΤΙ ΚΑΙ Η ΕΛΛΗΝΙΚΗ ΓΛΩΣΣΑ

Ὑπὸ Αἰδ. Πρωτοπρεσβυτέρου κ. ΔΗΜΗΤΡΙΟΥ ΦΡΑΓΚΟΥ
Διευθυντοῦ Διευθύνσεως Παιδείας καὶ Ἑλληνικῶν Γραμμάτων

ΠΟΛΛΑΚΙΣ ὁμιλοῦμεν διὰ τὴν Ἑλληνικὴν γλῶσσαν, διὰ τὰ Ἑλληνικὰ γράμματα, διὰ τὰ Ἑλληνικά μας σχολεῖα. Κάποτε σκεπτόμεθα μὲ ἀπαισιοδοξίαν ὅτι τὰ παιδιά μας δὲν μαθαίνουν ὅσον πρέπει τὴν γλῶσσαν μας καὶ ὄχι σπανίως ἐπιρρίπτομεν τὴν εὐθύνην εἰς τοὺς διδασκάλους, εἰς τοὺς ἱερεῖς ἢ ἄλλους ἀκόμη παράγοντας. Λησμονοῦμεν ὅμως συνήθως παντελῶς τὸν σπουδαιότερον συντελεστὴν τῆς Ἑλληνομαθείας τῶν παιδιῶν μας. Λησμονοῦμεν τὴν οἰκογένειαν, τὸ σπίτι.

Χωρὶς ὑπερβολὴν ἡ Ἑλληνορθόδοξος οἰκογένεια ἐδῶ εἰς τὴν Ἀμερικὴν εἶναι ὄχι ἁπλῶς ὁ πρῶτος, ἀλλὰ ὁ σπουδαιότερος παράγων καλλιεργείας τῆς Ἑλληνικῆς γλώσσης. Σχεδὸν συμβαίνει πάντοτε ὅταν ἕνα παιδὶ δὲν μάθῃ νὰ ὁμιλῇ Ἑλληνικὰ μέσα εἰς τὸ σπίτι του, νὰ μένῃ διὰ παντὸς ξένον πρὸς τὴν Ἑλληνικὴν γλῶσσαν. Διότι ἀπὸ τὴν πεῖραν εἶναι γνωστόν, ὅτι κανένας διδάσκαλος καὶ κανένα σχολεῖον δὲν ἠμπορεῖ νὰ ἀντικαταστήσῃ τὴν ἐργασίαν τοῦ σπιτιοῦ. Καὶ τὸ ἀντίθετον, κάθε παιδί, ποὺ ὁμιλεῖ μὲ εὐχέρειαν τὴν Ἑλληνικὴν γλῶσσαν, σχεδὸν κατὰ κανόνα χρεωστεῖ τὴν Ἑλληνομάθειάν του εἰς τὸ σπίτι του.

Ὅταν ὅμως λέγωμεν Ἑλληνορθόδοξο σπίτι καὶ Ἑλληνορθόδοξος οἰκογένεια, ἐννοοῦμεν κυρίως τὴν Ἑλληνορθόδοξον μητέρα. Ὁ πατέρας εἶναι σχεδὸν πάντοτε ἔξω ἀπὸ τὸ σπίτι. Ἀπησχολημένος μὲ τὰς φροντίδας τῆς βιοπάλης, δὲν εὑρίσκει ἀπαιτούμενον καιρὸν νὰ ἐνδιαφερθῇ διὰ τὰ παιδιά. Ἔτσι σχεδὸν ὅλον τὸ βάρος τῆς εὐθύνης πίπτει εἰς τὴν μητέρα. Δι' αὐτὸ εἰς ἐκείνην ἀνήκει ἡ τιμή, ὅταν τὰ παιδιὰ ἀκολουθοῦν τὸν δρόμον τῶν παραδόσεων. Ἐκείνην βαρύνει καὶ ἡ εὐθύνη, ὅταν τὰ παιδιὰ ἀποξενώνονται ἀπὸ κάθε τι τὸ Ἑλληνικόν. Αὐτὸ τὸ γεγονὸς ἀποτελεῖ ἀλήθειαν, τὴν ὁποίαν εἶναι ἀνάγκη νὰ προσέξωμεν ἐὰν ἐπιθυμοῦμεν — ὅπως ἐπιθυμοῦμεν ἀσφαλῶς — αἱ προσπάθειαι καὶ οἱ κόποι μας διὰ τὰ σχολεῖα καὶ τὰς ἐκκλησίας μας νὰ μὴ πηγαίνουν εἰς τὰ χαμένα.

Εἶναι εὐτύχημα ὅτι αἱ περισσότεραι Ἑλληνορθόδοξοι μητέρες ἀντιλαμβάνονται πόσον σπουδαῖον ρόλον ἔχουν νὰ παίξουν μέσα εἰς τὴν οἰκογένειάν των. Δι' αὐτὸ ἄλλως τε ἔχομεν καὶ τὰ ἀγαθὰ ἀποτελέσματα, τὰ ὁποῖα διαπιστώνει κανεὶς πολὺ εὔκολα μέσα εἰς τὴν Ἑλληνορθόδοξον Κοινότητα. Ὑπάρχουν ὅμως καὶ πολλαὶ μητέρες ποὺ παραλείπουν διὰ διαφόρους λόγους τὸ καθῆκον των. Ἀξίζει νὰ ἐπισημάνῃ κανεὶς τοὺς σπουδαιοτέρους ἐξ αὐτῶν.

1) Ἡ ἐργασία ἔξω ἀπὸ τὸ σπίτι εἶναι ἕνας λόγος σοβαρός. Μητέρα ὑποχρεωμένη ὕστερα ἀπὸ τὴν ἐργασία τῆς ἡμέρας νὰ καταγίνεται μὲ τὰς ἀπασχολήσεις τοῦ σπιτιοῦ, εἶναι φυσικὸν ὅτι δὲν εὑρίσκει τὸν καιρὸν νὰ φροντίσῃ ὅσον χρειάζεται διὰ τὰ παιδιά της.

2) Ἡ ἐπιθυμία πολλῶν μητέρων νὰ καλλιεργήσουν τὴν Ἀγγλικὴν γλῶσσαν συντελεῖ πολλάκις ὥστε ἡ Ἑλληνικὴ γλῶσσα νὰ μὴ ἀκούεται μέσα εἰς τὸ σπίτι των. Διὰ νὰ μάθουν αἱ ἴδιαι Ἀγγλικά, δὲν ὁμιλοῦν εἰς τὰ παιδιά των Ἑλληνικά.

3) Ἡ γνώμη ὅτι τὰ παιδιὰ θὰ μάθουν τὴν Ἑλληνικὴν γλῶσσαν εἰς τὸ σχολεῖον, κάμνει ὥστε νὰ χαλαρώνεται ὁ ζῆλος πολλῶν μητέρων διὰ τὴν καλλιέργειαν τῆς Ἑλληνικῆς γλώσσης μέσα εἰς τὸ σπίτι των.

4) Ἡ ἀντίληψις ὅτι φθάνει τὸ παιδὶ νὰ μάθῃ ὀλίγας συνηθισμένας φράσεις ἀπὸ τὴν καθημερινὴν ζωήν, διὰ νὰ λέγεται ὅτι ὁμιλεῖ Ἑλληνικά, εἶναι πολὺ ἐπιζημία. Ὀλίγαι φράσεις ἀσφαλῶς δὲν ἀποτελοῦν Ἑλληνομάθειαν.

Αὐτοὺς καὶ ἄλλους λόγους ἠμπορεῖ νὰ εὕρῃ κανεὶς εἰς τὴν προσπάθειάν του νὰ ἐξηγήσῃ διατὶ ἡ Ἑλληνικὴ γλῶσσα δὲν ὁμιλεῖται ὅσον πρέπει μέσα εἰς ὅλα τὰ Ἑλληνορθόδοξα σπίτια. Πάντως ὅμως εἶναι γεγονὸς ὅτι οὔτε ἡ ἐργασία ἔξω ἀπὸ τὸ σπίτι, οὔτε ἄλλος κανένας λόγος ἀποτελοῦν σοβαρὰ ἐμπόδια ὅταν ὑπάρχῃ ὁ ζῆλος διὰ τὴν Ἑλληνικὴν γλῶσσαν.

Κανεὶς δὲν ἠμπορεῖ νὰ ἀρνηθῇ ὅτι αἱ Ἑλληνίδες μας κατὰ τὰ πρῶτα χρόνια ὅταν ἦλθαν εἰς τὴν Ἀμερικήν, συνήντησαν πολὺ μεγάλας δυσκολίας. Καὶ ὅμως εὑρῆκαν τὸν καιρὸν νὰ ἐνδιαφερθοῦν ὥστε τὰ παιδιά των νὰ μάθουν τὴν γλῶσσαν τῶν πατέρων μας. Τώρα, ὕστερα ἀπὸ ἀρκετὰ χρόνια, ἡ Ἑλληνορθόδοξος μητέρα ἔχει νὰ ἀντιμετωπίσῃ πολὺ ὀλιγωτέρας δυσκολίας καὶ ὅμως τὰ παιδιά της καθυστεροῦν εἰς τὴν Ἑλληνομάθειαν. Ὥστε ἐὰν παραπονούμεθα διότι ἡ Ἑλληνικὴ γλῶσσα σήμερα δὲν κατέχει τὴν θέσιν, ποὺ τῆς πρέπει, τὸ αἴτιον δὲν θὰ ἀναζητήσωμεν εἰς τὰς δυσκολίας, ποὺ ὀλιγοστεύουν, ἀλλὰ εἰς τὴν ἀμέλειαν, ἡ ὁποία ὅσον περνᾷ ὁ καιρὸς αὐξάνεται. Δι' αὐτὸ χρειάζεται μία ἐκστρατεία ἀπὸ μέρους ὅλων ὅσοι ἀγαποῦν τὴν Ἑλληνικὴν γλῶσσαν καὶ τὴν θεωροῦν ἀπαραίτητον στοιχεῖον τῆς ἐκκλησιαστικῆς μας ἐπιβιώσεως, μία ἐκστρατεία μὲ σκοπὸν νὰ διαφωτι-

"G.O.Y.A." ΚΑΙ ΕΛΛΗΝΙΚΗ ΓΛΩΣΣΑ

ΟΙ ΗΓΕΤΑΙ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΟΡΘΟΔΟΞΟΥ ΝΕΟΛΑΙΑΣ ΑΜΕΡΙΚΗΣ (G.O.Y.A.) ΠΙΣΤΕΥΟΥΝ ΕΙΣ ΤΗΝ ΕΛΛΗΝΙΚΗΝ ΓΛΩΣΣΑΝ

Ὑπὸ τοῦ κ. ΔΗΜΗΤΡΙΟΥ Ν. ΔΗΜΟΥ (James Demos), Jersey City, N. J.
(ἐκ τῶν ἡγετικῶν στελεχῶν τῆς Ἑλληνορθοδόξου Νεολαίας G.O.Y.A.)

ΠΟΛΛΑ ἔχουν γραφῆ διὰ τὴν G.O.Y.A. καὶ τὸ μέλλον τῆς Ἑλληνικῆς γλώσσης ἐν Ἀμερικῇ. Πολλοὶ εἶναι αὐτοὶ ποὺ ἀντιλαμβάνονται τὸ πρόβλημα ρεαλιστικῶς. Δυστυχῶς ὅμως ὑπάρχουν ἀρκετοί, ποὺ μὲ τὸν μεγάλον ζῆλον των διὰ τὴν διατήρησιν τῆς Ἑλληνικῆς γλώσσης μεταδίδουν ἀβασίμους καὶ πολλάκις λανθασμένας ἀπόψεις ἐπὶ τοῦ ζητήματος.

Ὁ τέως Ὕπατος Πρόεδρος τῆς G.O.Y.A., κ. Σπῦρος Βουδούρης, δικηγόρος ἐκ Σάντ Λούης, ἔχει τονίσει τὰ ἑξῆς: «Μὴ ξεχνᾶτε, ὅτι ἡ ὀργάνωσίς μας ἂν καὶ ἀποτελῆται, σχεδὸν ἀποκλειστικῶς, ἐκ νέων, τῆς γενεᾶς τῶν γεννηθέντων ἐν Ἀμερικῇ, εἶναι προσηλωμένη εἰς τὰς παραδόσεις μας καὶ μὲ τὸν ἰδικόν της τρόπον, ἐπιζητεῖ νὰ κάμῃ τὸ καθῆκον της. Ἐπίσης θέλομεν νὰ σᾶς εἴπωμεν, ὅτι ἡ G.O.Y.A. θέλει τὴν Ἑλληνικὴν γλῶσσαν καὶ ἐπιδιώκει τὴν διατήρησίν της».

G.O.Y.A. ΚΑΙ ΕΛΛΗΝΙΚΗ ΓΛΩΣΣΑ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ

Τὸ Καταστατικὸν τῆς G. O. Y. A., περιλαμβάνει, μὲ ἁπλότητα, ἐμφατικότητα καὶ εἰλικρίνειαν τὰ ἑξῆς: «Ἡ ἐπίσημος γλῶσσα τῆς Ἐκκλησίας εἶναι ἡ Ἑλληνική. Ἐὰν καὶ ἕως ὅτου ἡ Ἑλληνικὴ Ὀρθόδοξος Ἀρχιεπισκοπὴ προκηρύξῃ μεταβολὴν πολιτικῆς, ἡ G.O.Y.A., θὰ μείνῃ προσηλωμένη εἰς τὴν παροῦσαν πολιτικὴν τῆς Ἐκκλησίας Βορείου καὶ Νοτίου Ἀμερικῆς».

Ἐξ ἄλλου, ὁ κ. Σωτήριος Τσούτουρας, ἀντιπρόσωπος τῆς G.O.Y.A. εἰς τὸ Μικτὸν Συμβούλιον τῆς Ἀρχιεπισκοπῆς καθὼς καὶ τοῦ Συμβουλίου τῆς Θεολογικῆς μας Σχολῆς ἀνέφερε τὰ ἑξῆς πρὸς τὰ σεβαστὰ αὐτὰ μέλη: «Σὲ κάθε συνεδρίασιν τῆς G.O.Y.A., ἀπὸ τὴν ἡμέραν τῆς ἱδρύσεώς της (1951), οἱ ἀντιπρόσωποί της πάντοτε ἐπανέλαβον ὑπακοὴν καὶ ὑποστήριξιν τῆς στάσεως τῆς Ἀρχιεπισκοπῆς πρὸς τὸ ζήτημα αὐτό. Ποτὲ δὲν ὑπῆρξε πρότασις ἢ ἀπόφασις περὶ ἀντικαταστάσεως τῆς Ἑλληνικῆς γλώσσης εἰς τοὺς ναούς μας».

Αὐτὴ ἡ στάσις τῆς G.O.Y.A., ἔχει προκαλέσει τὸν θαυμασμὸν πολλῶν. Ἀλλὰ καὶ αὐτοὶ οἱ «ἀπαισιόδοξοι» πρέπει νὰ καταλάβουν τὸ ζήτημα καλλίτερα καὶ νὰ μὴ ἀκούουν τὰς γνώμας μερικῶν ἀνευθύνων.

G.O.Y.A. ΚΑΙ ΕΛΛΗΝΙΚΑ ΓΡΑΜΜΑΤΑ

Τὸ πρόβλημα τῆς Ἑλληνικῆς ἐκπαιδεύσεως τῆς Ἑλληνοαμερικανικῆς Νεολαίας εἶναι ὀξύ. Αἱ Κοινότητές μας ἔχουν δώσει ἔμφασιν μόνον εἰς τὰ ἀπογευματινὰ σχολεῖα καὶ ὄχι εἰς τὰ ἡμερήσια. Δυστυχῶς ὅμως τὰ ἀπογευματινὰ σχολεῖα ἔχουν ἀποδειχθῆ ἀνεπαρκέστατα διὰ τὴν μετάδοσιν τῆς γλώσσης. Ἂν καὶ τὰ ἀπογευματινὰ σχολεῖα διδάσκουν τὰ στοιχεῖα τῆς γλώσσης, καὶ αὐτὰ συνήθως ξεχνιῶνται ὅταν

σθῇ ἡ Ἑλληνορθόδοξος μητέρα. Εἶναι ἀνάγκη νὰ πεισθῇ ὅτι:

α) Ἡ Ἑλληνικὴ γλῶσσα ἔχει ἀξίαν ἀνεκτίμητον διὰ τὰ παιδιά της. Ἡ γλῶσσα τῶν πατέρων μας συνδέει τὸ παιδὶ μὲ τὴν προγονικήν μας κληρονομίαν καὶ ἀνοίγει ἐμπρός του νέους ὁρίζοντας.

β) Τὸ ἔργον τῆς μητέρας μέσα εἰς τὸ σπίτι κανένας διδάσκαλος καὶ κανένα σχολεῖον δὲν ἠμπορεῖ νὰ ἐπιτελέσῃ. Ὡς ἐκ τούτου, μὲ καμμίαν δικαιολογίαν δὲν ἐπιτρέπεται νὰ τὸ παραμελῇ. Εἶναι ἀπολύτως ἀνάγκη, ἐκείνη, μὲ τὸν τρόπον ποὺ γνωρίζει ἐκ Θεοῦ, νὰ θέσῃ τὸ θεμέλιον ἐπάνω εἰς τὸ ὁποῖον θὰ χτίσουν ἀργότερα ἡ Ἐκκλησία καὶ τὸ Σχολεῖον.

γ) Ὀλίγαι φράσεις ἀπὸ τὴν καθημερινὴν ζωὴν δὲν εἶναι Ἑλληνομάθεια. Εἶναι ἀνάγκη, κάθε ἡμέραν ἡ μητέρα νὰ ἀφιερώνῃ ἀρκετὸν καιρὸν διὰ τὰ παιδιά. Νὰ διηγῆται εἰς τὴν Ἑλληνικὴν γλῶσσαν ἱστορίας, παραμύθια, ἀνέκδοτα, ἀναμνήσεις, ἐντυπώσεις κ.λ.π. Μόνον μὲ τὴν τακτικὴν συνομιλίαν τῆς μητέρας μετὰ τῶν παιδιῶν εἶναι δυνατὴ ἡ καλλιέργεια τῆς Ἑλληνικῆς γλώσσης μέσα εἰς τὸ σπίτι.

δ) Εἶναι ἀνάγκη νὰ δημιουργηθῇ ἡ κατάλληλος ἀτμόσφαιρα. Σχέσεις καὶ φιλίαι μὲ ἄλλας Ἑλληνορθοδόξους οἰκογενείας, συμμετοχὴ εἰς τὴν κοινοτικὴν ζωὴν καὶ γενικῶς εἰς Ἑλληνικὰς οἰκογενειακὰς συγκεντρώσεις, κατάλληλος διάκοσμος τοῦ σπιτιοῦ μὲ εἰκόνας, φωτογραφίας καὶ Ἑλληνικὰ ἔργα τέχνης, ἐνισχύουν ἀσφαλῶς τὴν ἀγάπην τῶν παιδιῶν πρὸς τὴν γλῶσσαν τῶν πατέρων μας.

Βεβαίως ὑπάρχουν καὶ ἄλλα σημεῖα, ποὺ πρέπει νὰ τονισθοῦν. Πάντως ἐκεῖνο ποὺ πρέπει νὰ τονισθῇ μὲ ἔμφασιν, εἶναι ὅτι χρειάζεται διαφώτισις τῶν μητέρων διὰ νὰ ἐπιδείξουν ἐνδιαφέρον περισσότερον διὰ τὴν Ἑλληνικὴν γλῶσσαν. Εἰς τὴν Ἑλληνορθόδοξον σύζυγον καὶ μητέρα χρεωστοῦμεν κατὰ τὸ πλεῖστον ὅ,τι ἔχομεν νὰ ἐπιδείξωμεν ὡς Ἑλληνορθόδοξοι Χριστιανοὶ εἰς τὴν χώραν αὐτήν. Εἰς τὴν Ἑλληνορθόδοξον μητέρα θὰ χρεωστῶμεν καὶ τὴν νίκην μας εἰς τὸν ἀγῶνα πρὸς ἐπιβίωσιν τῆς Ἑλληνικῆς γλώσσης.

οἱ νέοι φοιτοῦν εἰς Ἀμερικανικὰ σχολεῖα ὅπου ἡ Ἑλληνικὴ παίζει δευτερεύοντα ρόλον.

Ἡ ἀλήθεια εἶναι ὅτι τὰ ἀπογευματινὰ σχολεῖα καθὼς καὶ ἡ κοινοτικὴ ἐπαφὴ μεταξὺ τῶν νέων εἰς τὰ Κοινοτικὰ Κέντρα παίζουν μεγάλον ρόλον εἰς τὴν διάσωσιν τοῦ Ἑλληνικοῦ πνεύματος. Δυστυχῶς ὅμως δὲν παίζουν οὐσιαστικὸν ρόλον εἰς τὴν διάδοσιν τῆς Ἑλληνικῆς γλώσσης.

Τὸ ὅτι πολλὰ παιδιὰ δὲν θέλουν νὰ φοιτήσουν εἰς τὸ ἀπογευματινὸν Ἑλληνικὸν σχολεῖον, δὲν σημαίνει ὅτι δὲν ἀγαποῦν τὰ Ἑλληνικὰ Γράμματα. Αὐτὸ ἀποδεικνύει ἁπλῶς, ὅτι προπαντός, παιδιὰ νερᾶς ἡλικίας γενικῶς, ἀντιπαθοῦν τὴν φοίτησιν εἰς οἱονδήποτε σχολεῖον. Δηλαδὴ τὰ ἴδια παιδιὰ ποὺ δὲν φοιτοῦν προθύμως εἰς τὸ Ἑλληνικὸν σχολεῖον, ἐπίσης δὲν φοιτοῦν προθύμως ἀκόμη καὶ εἰς τὰ δημοτικὰ Ἀμερικανικὰ σχολεῖα. Αὐτὸ βέβαια εἶναι φυσικὸν διὰ τὰ παιδιὰ νεαρᾶς ἡλικίας.

Ἡ πραγματικότης εἶναι ὅτι ἡ νεολαία μας, ὄχι μόνον θαυμάζει καὶ ἐκτιμᾷ τὰ περὶ Ἑλληνικῆς γλώσσης, πολιτισμοῦ καὶ θρησκείας, ἀλλὰ διψᾷ διὰ νὰ μάθῃ καὶ διαδώσῃ αὐτὰ τὰ ἰδανικὰ μέσα εἰς τὸν Ἀμερικανικὸν πολιτισμόν. Ἀλλὰ μὲ τί ὅπλα; Πῶς ἠμποροῦμεν μὲ κάπου δώδεκα μόνον ἡμερήσια Ἑλληνικὰ σχολεῖα νὰ θεμελιώσωμεν τὰ Ἑλληνοχριστιανικὰ ἰδανικὰ εἰς τὰς καρδίας τῆς νέας γενεᾶς; Ποῦ εἶναι τὰ Γυμνάσια, Χάϊ σκουλ καὶ Κολλέγιά μας; Πῶς θὰ ἀνυψώσωμεν τὰ ἱερά μας ἰδανικά;

Ὁ μέγας Ἀμερικανὸς θρησκευτικὸς ἡγέτης ὀνόματι Dr. Francis, ἀνέφερε τὰ ἑξῆς: «Εἴκοσιν ἑκατομμύρια Ἀμερικανῶν νέων, ἡλικίας κάτω τῶν εἴκοσιν ἐτῶν, δὲν ἔχουν τὴν παραμικρὰν θρησκευτικὴν μόρφωσιν», καὶ ὅτι, «πάρα πολλοὶ ἀπὸ τοὺς κατοίκους τῶν Ἡνωμένων Πολιτειῶν, οὐδεμίαν ἰδέαν ἔχουν περὶ θρησκείας, καὶ ὅταν πράττουν τὸ κακόν, δὲν ἔχουν τὴν αἴσθησιν ὅτι ἁμαρτάνουν».

Σήμερον ἡ G.O.Y.A. βαδίζει μὲ τὸ σύνθημα: "Live your Orthodox Faith", «Ζῆσε τὴν Ὀρθόδοξον Πίστιν σου». Τὸ σύνθημα αὐτὸ εἶναι μία πραγματικότης. Ἐὰν δὲν μορφώσωμεν τὴν νέαν μας γενεὰν εἰς τὰς Ἑλληνοχριστιανικὰς παραδόσεις, πῶς ἠμποροῦμεν νὰ στηρίξωμεν τὸ μέλλον τῆς Ἑλληνορθοδόξου θρησκείας;

G.O.Y.A. ΚΑΙ ΕΛΛΗΝΙΚΟΣ ΠΟΛΙΤΙΣΜΟΣ

Ὁ διαπρεπὴς ἐπιστήμων John Thacher, διευθυντὴς τοῦ Ἰνστιτούτου Βυζαντινῶν Σπουδῶν εἰς τὸ Dumbarton Oaks, ὁμιλῶν τὸ 1952 πρὸς πεντακοσίους ἀντιπροσώπους τῆς G.O.Y.A., εἶπε τὰ ἑξῆς: «Δὲν εἶμαι Ἑλληνικῆς καταγωγῆς, οὔτε Ὀρθόδοξος, ἐν τούτοις, εἰς τὸ πνεῦμα καὶ τὴν καρδίαν, εἶμαι καὶ τὰ δύο».

Ὁ Ἀμερικανὸς ἐγκληματολόγος Clarence Darrow, ἔγραψε μεταξὺ ἄλλων εἰς ἐπιστημονικὸν περιοδικόν: «Ἀντὶ νὰ ἐξαμερικανίσωμεν τοὺς Ἕλληνας, θὰ ἔπρεπε μᾶλλον νὰ ἐξελληνίσωμεν τοὺς Ἀμερικανούς».

Ἀλλὰ διὰ νὰ διατηρήσωμεν τὴν ἀξίαν τοῦ Ἑλληνικοῦ πολιτισμοῦ εἰς τὴν φιλέλληνα χώραν ταύτην, ἡ ὁποία εἶναι βασισμένη εἰς τὰ στοιχεῖα τῆς Ἑλληνικῆς Δημοκρατίας, πρέπει νὰ δημιουργήσωμεν ἡγέτας εἰς τὰς κλασσικὰς σπουδὰς καὶ τὴν Ὀρθόδοξον Θεολογίαν. Οἱ ἡγέται αὐτοὶ ἀσφαλῶς θὰ προέλθουν ἀπὸ τὴν νέαν γενεάν. Εἶναι εὐχάριστον νὰ ἀναφέρωμεν ὅτι πολλοὶ νέοι ἀπὸ τὰς τάξεις τῆς ὠργανωμένης νεολαίας ἔχουν ἤδη σπουδάσει τὰς ἀρχαίας, Βυζαντινὰς καὶ Ἑλληνοχριστιανικὰς ἐπιστήμας εἰς Ἀμερικανικὰ Πανεπιστήμια. Πολλοὶ μὲν εἶναι διδάσκαλοι τῶν Ἑλληνικῶν ἰδεωδῶν εἰς τὰ ἀπογευματινὰ καὶ ἡμερήσια σχολεῖα μας, ἄλλοι δὲ εἶναι καὶ καθηγηταὶ εἰς Ἀμερικανικὰ Κολλέγια. Καὶ ἐν τούτοις, διὰ νὰ ἐπηρεάσωμεν τὸ Ἀμερικανικὸν κοινὸν πρέπει νὰ παρακινήσωμεν τὴν νεολαίαν πρὸς τὸν τομέα αὐτόν. Πρέπει νὰ δημιουργήσωμεν μίαν τάξιν διανοουμένων. Ἔτσι θὰ ἠμπορέσωμεν νὰ διασπείρωμεν τοὺς θησαυροὺς τοῦ Ἑλληνορθοδόξου πολιτισμοῦ. Ἔτσι θὰ ἠμπορέσωμεν νὰ δημιουργήσωμεν μίαν μεγαλυτέραν τάξιν φιλελλήνων, καθὼς δὲ καὶ νὰ ἀποκαλύψωμεν τοὺς θησαυροὺς τῆς Ἱερᾶς καὶ Ἀποστολικῆς ἡμῶν Ἐκκλησίας εἰς τοὺς μὴ Ὀρθοδόξους.

ΣΥΜΠΕΡΑΣΜΑ

Αἱ γνῶμαι τῶν «ἀπαισιοδόξων» ἐναντίον τῆς ὠργανωμένης Ὀρθοδόξου νεολαίας (G.O.Y.A.), εἶναι τελείως ἀβάσιμοι. Ἡ G.O.Y.A., ἀπὸ τὴν ἡμέραν τῆς ἱδρύσεώς της ἔχει ἐκφράσει τὴν ἀγάπην, σεβασμὸν καὶ ἀφοσίωσιν πρὸς τὴν Ἑλληνορθόδοξον θρησκείαν καὶ γράμματα, ἐπανειλημμένως, διὰ τοῦ καταστατικοῦ καὶ τῶν κανονισμῶν της. Ἡ ἀλήθεια εἶναι ὅτι αἱ Κοινότητές μας δὲν ἔχουν ἀντιληφθῆ τὰς παιδαγωγικὰς ἀνάγκας τῆς νεολαίας καὶ τώρα ματαίως κατηγοροῦν τινες τὴν νεολαίαν διὰ τὴν ἀπρονοησίαν τῆς ὁποίας εἶναι ἔνοχοι οἱ ἴδιοι.

Πῶς θὰ μάθουν οἱ νέοι τὰ περὶ θρησκείας καὶ γλώσσης, χωρὶς τὰ ἐκπαιδευτικὰ μέσα καὶ παιδαγωγικὸν προσωπικόν; Τὸ ἐρώτημα αὐτὸ ἀπηντήθη ἐσχάτως ἀπὸ τὸν Σεβασμιώτατον Ἀρχιεπίσκοπόν μας κ. κ. Ἰάκωβον, ὁ ὁποῖος ἐτόνισε τὰ ἑξῆς: «Ἡ Ἀρχιεπισκοπὴ ἤρχισε τὴν ἀναθεμελίωσιν τῆς ὅλης ἐκπαιδεύσεώς της, μὲ βάσιν καὶ ἀφετηρίαν τὸ Νηπιαγωγεῖον. Ἔχει δὲ λόγους νὰ ὑπολογίζῃ εἰς τὴν γενίκευσιν τοῦ μέτρου τούτου, τὸ ὁποῖον ἤδη ἐλήφθη ἐπιτυχέστατα δέ, παρὰ 42 Κοινοτήτων. Τοῦτο, ἤτοι τὸ Νηπιαγωγεῖον, θὰ μᾶς δώσῃ τὸ ὑλικὸν διὰ τὸ Ἡμερήσιον καὶ τὸ Κατηχητικόν, καὶ ἀργότερον διὰ τὸ Γυμνάσιον, διὰ τὴν Θεολογικὴν Σχολήν διὰ τὴν Ἀκαδημίαν τοῦ Ἁγίου Βασιλείου, διὰ τὸ Κολλέγιον καὶ διὰ τὸ Πανεπιστήμιον».

Ἡ G.O.Y.A. υἱοθετεῖ τὸ πρόγραμμα τοῦ Ἀρχιεπισκόπου, ἐλπίζει δὲ ὅτι καὶ ἄλλαι ὀργανώσεις καὶ Κοινότητες θὰ δείξουν τὸ ἴδιον ἐνδιαφέρον εἰς τὸ κατεπεῖγον τοῦτο ζήτημα!

ΣΚΕΨΕΙΣ ΕΠΙ ΤΗΣ ΕΝΙΑΥΣΙΟΥ ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΖΩΗΣ

«Κηρῦξαι ἐνιαυτὸν Κυρίου δεκτόν». (Λουκᾶ 4, 19)

Αἱ κατωτέρω γραμμαὶ δὲν προβάλλουν ἀξιώσεις ἐπισήμου ἀνασκοπήσεως, ἀξιολογήσεως καὶ κριτικῆς τῶν πεπραγμένων τῶν Ἁγίων τοῦ Χριστοῦ Ἐκκλησιῶν, ἀλλ' ἁπλῶς ἐκτίθενται ὡς προσωπικαὶ σκέψεις. Σκέψεις προερχόμεναι ἀπὸ πνευματικὴν χαρὰν δι' ὅσα καλῶς ἐγένοντο κατὰ τὸ λῆξαν ἔτος, καὶ λύπην δι' ὅσα δὲν κατωρθώθη ἢ καὶ δὲν ἐπεδιώχθη νὰ πραγματοποιηθοῦν. Μὲ τὴν ἐλπίδα, ὅτι αἱ σκέψεις καὶ τὰ αἰσθήματα αὐτὰ ἢ παρόμοια ἐκπηγάζουν, καὶ ἀπὸ κάθε πιστεύουσαν ψυχὴν καὶ καρδίαν, ἐκθέτομεν αὐτὰ ἐν πάσῃ δυνατῇ συντομίᾳ.

Εἶναι, ἆρά γε τὸ διαρρεῦσαν ἔτος 1960 ἐκ τῶν γονιμωτέρων εἰς ἐκκλησιαστικὴν δρᾶσιν ἐτῶν; Εἶναι ἔτος βασίμων ἐλπίδων ἢ προσδοκιῶν ἀνεδαφικῶν; Ἔτος ἀγώνων ἢ ἔτος ὑποχωρήσεων; Ἔτος προόδου εἰς τὸν μεγάλον καὶ αἰώνιον δρόμον τῆς Ἐκκλησίας τοῦ Χριστοῦ ἢ ἔτος «δοκιμῶν» καὶ πειραμάτων ἀκάρπων καὶ «ὑποσχέσεων» ἀνεκπληρώτων; Εἶναι ἐνιαυτὸς δεκτὸς παρὰ Κυρίου; Ἂς ὁμιλήσουν περὶ αὐτοῦ τὰ γεγονότα:

Ἡ Ὀρθοδοξία, δυστυχῶς δὲν παρουσιάσθη ἡνωμένη κατὰ τὸ 1960, οὔτε κατόπιν τῆς Ἱερᾶς Πορείας τοῦ Σεπτοῦ Οἰκουμενικοῦ Πατριάρχου κ. κ. Ἀθηναγόρου ἀνὰ τὰ Πατριαρχεῖα τῆς Ἀνατολῆς, καὶ τῶν ἱστορικῶν προσπαθειῶν Αὐτοῦ πρὸς ἐπίτευξιν τῆς στενωτέρας συνεργασίας, πρῶτον μεταξὺ τῶν Ὀρθοδόξων Ἐκκλησιῶν καὶ εἶτα τῆς «ἑνότητος» πάντων, πρὸ τῆς «ἑνώσεως» τῶν Ἐκκλησιῶν.

Τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον, λόγῳ ἀνυπερβλήτων κωλυμάτων, μὴ ἐκκλησιαστικῶν, δὲν ἠδυνήθη νὰ πραγματοποιήσῃ τὸ μεγαλόπνοον σχέδιον τοῦ Οἰκουμενικοῦ Πατριάρχου κ κ. Ἀθηναγόρου περὶ συγκλήσεως τοῦ Πανορθοδόξου Συνεδρίου ἐν Ρόδῳ, κατὰ Σεπτέμβριον τοῦ 1960. Τοῦτο δὲν σημαίνει, ὅτι ἡ σύγκλησις τοῦ Συνεδρίου «ἐναυάγησεν», εἴτε ἀνεβλήθη «ἐπ' ἀόριστον». Προβάλλει πάντοτε εἰς τὴν πρώτην γραμμὴν τοῦ Πατριαρχικοῦ Προγράμματος, καὶ ἐξακολουθεῖ νὰ εἶναι τὸ ὑπ' ἀριθμὸν ἕνα κεφάλαιον τῆς ἐκκλησιαστικῆς ζωῆς τῶν συγχρόνων καιρῶν διὰ τὴν Ὀρθοδοξίαν. Τὸ Οἰκουμενικὸν Πατριαρχεῖον, καθ' ὅλον τὸ 1960 ἐξηκολούθησε νὰ εἶναι τὸ ἐπίκεντρον τῆς παγχριστιανικῆς κινήσεως καὶ τῆς γενικῆς προσοχῆς, τόσον τῶν Ρωμαιοκαθολικῶν ὅσον καὶ τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν καὶ ἰδιαιτέρως τῆς Ἀγγλικανικῆς Ἐκκλησίας.

Ἡ Ἱερὰ Ἀρχιεπισκοπὴ Ἀμερικῆς Βορείου καὶ Νοτίου προσέφερε πλουσίαν τὴν συμβολήν της εἰς τὴν ἐφαρμογὴν τοῦ Διεκκλησιαστικοῦ Προγράμματος τῆς Μητρὸς Ἐκκλησίας: Ὑπὸ τὴν προεδρείαν τοῦ Ἀρχιεπισκόπου Ἀμερικῆς κ. κ. Ἰακώβου συνῆλθον ἐν Νέᾳ Ὑόρκῃ τρὶς (15 Μαρτίου, 8 Ἰουνίου καὶ 20 Ὀκτωβρίου), οἱ κανονικοὶ Ἱεράρχαι τῶν ἐν Ἀμερικῇ Ὀρθοδόξων Δικαιοδοσιῶν. Ἀποτέλεσμα ὑπῆρξεν ἡ ἀναζωογόνησις τῆς ὑπὸ τοῦ Παναγιωτάτου Οἰκουμενικοῦ Πατριάρχου κ. κ. Ἀθηναγόρου (Ἀρχιεπισκόπου τότε Ἀμερικῆς), ἱδρυθείσης τῷ 1940 Ὁμοσπονδίας τῶν ἐν Ἀμερικῇ Ὀρθοδόξων Ἐκκλησιῶν, καὶ ἡ σύστασις μιᾶς Κεντρικῆς Ἐπιτροπῆς: STANDING CONFERENCE OF THE CANONICAL BISHOPS IN THE AMERICAS, ὑπὸ τὴν προεδρίαν τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰακώβου. Ἡ ὑπὸ λαμπρᾶς ἐπιτυχίας στεφθεῖσα 15η Κληρικολαϊκὴ Συνέλευσις ἐν Buffalo (18—24 Σεπτεμβρίου) ἦτο μία παλλαϊκὴ ἐπικύρωσις τοῦ ὑπὸ τῆς Ἱ. Ἀρχιεπισκοπῆς ἐφαρμοζομένου προγράμματος τὸ ὁποῖον εἶναι μία προέκτασις τῆς ἐν Ἀμερικῇ ἐφαρμογῆς τοῦ προγράμματος τοῦ Σεπτοῦ Οἰκουμενικοῦ Πατριαρχείου.

Τὸ Πατριαρχεῖον Ἀλεξανδρείας, ὑπὸ τὸν γεραρὸν Μακ. Πατριάρχην κ. κ. Χριστόφορον, καὶ χάρις εἰς τοὺς νεοχειροτονηθέντας κυρίως Μητροπολίτας, ἐπεξέτεινε καὶ ἐνέτεινε τὴν ἱεραποστολικὴν αὐτοῦ δρᾶσιν μεταξὺ τῶν λαῶν τῆς Ἀφρικῆς, προβάλλον τὴν Ὀρθοδοξίαν καὶ δημιουργοῦν νέαν περίοδον τῆς Ἱστορίας τῆς Ἐκκλησίας ἡμῶν ἐν Ἀφρικῇ. Ἡ πρόσφατος ἐπίσκεψις τοῦ Μακ. Πατριάρχου Μόσχας κ. Ἀλεξίου, εἰς ἀνταπόδοσιν προηγουμένων ἐπισκέψεων τοῦ Πατριάρχου Ἀλεξανδρείας εἰς Ρωσσίαν, δὲν πρέπει νὰ ἀφήσῃ τὴν ἐντύπωσιν ὅτι ἡ παρεχομένη ρωσσικὴ οἰκονομικὴ βοήθεια δημιουργεῖ ὑποχρεώσεις πέραν τῶν ὁρίων τῶν φιλαδέλφων σχέσεων. Ἡ τελικὴ ρύθμισις τῶν σχέσεων Πατριάρχου καὶ Συνοδικῶν, Πατριάρχου καὶ Κοινότητος Ἀλεξανδρείας θὰ ἐπιστέψῃ, εὐχόμεθα, τὸ ἱστορικὸν ἔργον τοῦ πολιοῦ Πατριάρχου κ. Χριστοφόρου.

Τὸ Πατριαρχεῖον Ἀντιοχείας, δεχόμενον, ὡς γνωστόν, ἀπὸ ἐτῶν ρωσσικὴν οἰκονομικὴν βοήθειαν, ἀγωνίζεται νὰ παραμείνῃ ἔξω τῆς Ρωσσικῆς Ἐκκλησιαστικῆς ἐπιρροῆς. Ἡ ἐπιρροὴ αὕτη, πέραν τοῦ νὰ ἐμφανίζεται ὡς ἄμεσος πίεσις, κατόπιν τῆς τελευταίας εἰς Δαμασκὸν ἐπισκέψεως τοῦ Μακ. Πατριάρχου Μόσχας κ. Ἀλεξίου, φέρεται ἐνταθεῖσα. Οὐχ ἧττον ἐλπίζεται ὅτι δὲν ἐπηρέασε ριζικῶς μέχρι σή-

μερον τοὐλάχιστον τὴν στάσιν τῆς Ἀντιοχειακῆς Ἐκκλησίας ἀπέναντι τῶν μεγάλων προβλημάτων τῆς Ὀρθοδοξίας καὶ τοῦ Χριστιανισμοῦ ἐν γένει.

Τὸ Πατριαρχεῖον Ἱεροσολύμων διῆλθεν ἐν ἐκ τῶν κρισιμωτέρων ἐτῶν τῆς τελευταίας δεκαετίας. Παρὰ τὰς ἀγαθὰς διαθέσεις τοῦ Βασιλέως τῆς Ἰορδανίας Χουσεΐν, καὶ τὴν ἐκ τούτων προελθοῦσαν Νομοθεσίαν, ἥτις κατοχυρώνει ὡρισμένα ἐκ τῶν αἰωνοβίων δικαιωμάτων τοῦ Ὀρθοδόξου Πατριαρχείου Ἱεροσολύμων, ἀντιμετώπισε τοῦτο σφοδροτάτας ἐπιθέσεις τοῦ Τύπου, καὶ τῶν διανοουμένων, οἵτινες μὲ ἄρθρα, διαλέξεις κ.λ.π., προσεπάθησαν νὰ κλονίσουν τὴν Ἑλληνικότητα τοῦ Πατριαρχείου Ἱεροσολύμων. Ἀποτέλεσμα τῆς πιέσεως ταύτης εἶναι ἡ χειροτονία τοῦ πρώτου Ἄραβος ἐπισκόπου ἐν τῇ Ἐκκλησίᾳ Ἱεροσολύμων. Οἱ Ἀρμόδιοι ἔχουν ἱερὸν καθῆκον νὰ ἐνισχύσουν ἠθικῶς καὶ ὑλικῶς τὸ Πατριαρχεῖον Ἱεροσολύμων καὶ νὰ τὸ πράξουν ἀμέσως, ἐὰν δὲν ἐπιθυμοῦν νὰ χάσῃ τὴν Ἑλληνικότητά του, ὅπως λόγῳ τῆς ἀκηδίας των τὴν ἔχασε καὶ τὸ Πατριαρχεῖον Ἀντιοχείας.

Ἡ Ρωσσικὴ Ἐκκλησία ἀνέπτυξε κατὰ τὸ 1960 ἀξιόλογον καὶ ἀξιοπρόσεκτον δρᾶσιν, ἐντὸς τῶν πλαισίων πάντοτε τῆς «συνυπάρξεως», ὄχι μόνον πρὸς ἀντιμετώπισιν τῆς ἀθεϊστικῆς προπαγάνδας, ἐνταθείσης μετὰ τὴν ἵδρυσιν ἀθεϊστικῆς Πανεπιστημιακῆς Σχολῆς ἐν Μόσχᾳ· ὄχι μόνον πρὸς ἀνασύνταξιν καὶ ἀνάπτυξιν τῆς πνευματικῆς δράσεως αὐτῆς· ἀλλὰ καὶ πρὸς ἐπέκτασιν τῆς ἐπιρροῆς αὐτῆς ἐπὶ ἄλλων Ὀρθοδόξων Ἐκκλησιῶν. Τὸ ἀθεϊστικὸν κομμουνιστικὸν καθεστὼς ἐνισχύει ἀφειδῶς τὴν ἐν διωγμῷ διατελοῦσαν Ρωσσικὴν Ἐκκλησίαν διὰ τὴν παρ' αὐτῆς, ἐνίσχυσιν ἄλλων Ἐκκλησιῶν. Ὑπὸ τὸ πνεῦμα τοῦτο δέον νὰ ἑρμηνευθῇ καὶ ἡ πρόσφατος περιοδεία τοῦ Πατριάρχου Μόσχας Μακ. Ἀλεξίου ἀνὰ τὰς Ὀρθοδόξους Ἐκκλησίας. Ἡ Ρωσσικὴ Ἐκκλησία, ἐξ ἄλλου, συνεχίζουσα τὴν πίεσιν ἐπὶ τῶν ὑπὸ κομμουνιστικὸν καθεστὼς Ὀρθοδόξων Ἐκκλησιῶν, ἄλλας μὲν τούτων (Ἐσθονίας) ἐξακολουθεῖ νὰ κρατῇ ἀντικανονικῶς ὑπὸ τὴν δικαιοδοσίαν της, εἰς ἄλλας δὲ νὰ προβάλλῃ ἀρχηγοὺς ἀντικανονικούς (Πολωνία, Ἀλβανία, Τσεχοσλοβακία).

Ἡ Ἐκκλησία Σερβίας, παρὰ τὴν δυνηρὰν στάσιν καὶ τὰς ἐντόνους προσπαθείας τοῦ Μακ. Πατριάρχου κ. Γερμανοῦ, δὲν κατώρθωσε οὔτε κατὰ τὸ 1960 νὰ ἐπιλύσῃ τὰ σπουδαιότερα τῶν προβλημάτων της: τὸν δίκαιον — ἐὰν ἐπιτρέπεται νὰ χρησιμοποιηθῇ ἡ λέξις — διακανονισμὸν τῶν πρὸς τὸ κομμουνιστικὸν καθεστὼς σχέσεων αὐτῆς, καὶ τὸ ζήτημα τοῦ συλλόγου τῶν ἀνεξαρτήτων Ἱερέων τῆς οὕτω ἀποκαλουμένης «Ἐκκλησίας τῆς Μακεδονίας», ἡ ὁποία ἀποτελεῖ ἀπόστημα εἰς τὸν Ἐκκλησιαστικὸν ὀργανισμόν.

Ἡ Ρουμανικὴ Ἐκκλησία, ὁμοίως, ἀντιμετώπισε καὶ κατὰ τὸ 1960 τὴν ἐπ' αὐτῆς «προστασίαν» τοῦ κομμουνιστικοῦ καθεστῶτος. Ἀνέπτυξε παρὰ ταῦτα ἀξιομίμητον πνευματικὴν δρᾶσιν, διὰ δεκάδων ἐκκλησιαστικῶν περιοδικῶν, καὶ ἐκκλησιαστικὴν δραστηριότητα, ἐξικνουμένην μέχρι τῆς συντηρήσεως καὶ προαγωγῆς βιομηχανίας ἐκκλησιαστικῶν εἰδῶν ἐξαιρέτου τέχνης. Τὸ κύριον πρόβλημά της ἐξακολουθεῖ νὰ εἶναι ἡ ἀπαλλαγὴ τῶν χιλιάδων κληρικῶν της, οἱ ὁποῖοι σήπονται εἰς τὰς φυλακάς, χάρις εἰς τὰ «προστατευτικὰ μέτρα» τοῦ κομμουνιστικοῦ καθεστῶτος.

Ἡ Βουλγαρικὴ Ἐκκλησία ἀπὸ τῆς ἡμέρας τῆς αὐθαιρέτου καὶ ἀντικανονικῆς αὐτοανακηρύξεώς της εἰς «Πατριαρχεῖον», ἐδιπλασίασε τὰ προβλήματά της. Εἰς τὴν ἐπ' αὐτῆς ἐξασκουμένην κομμουνιστικὴν ἐπιρροὴν ἀδυνατεῖ νὰ ἀντιτάξῃ οἱανδήποτε ἐξωτερικὴν ἀναγνώρισιν αὐτῆς ὡς Πατριαρχείου, συνεπείᾳ δὲ τῆς ἀδυναμίας της ταύτης, διέρχεται ἡμέρας μᾶλλον μαρτυρικάς. Μόνον οἱ ἐδῶ πιστοί της ἐξακολουθοῦν νὰ ἀσχημονοῦν μακεδονολογοῦντες καὶ διαιωνίζοντες τὴν ἀθλιότητά των.

Αἱ λοιπαὶ ἐντὸς τοῦ Παραπετάσματος Ὀρθόδοξοι Ἐκκλησίαι καὶ Ἀρχιεπισκοπαὶ ἀγωνίζονται διὰ τὴν «συνύπαρξίν» των, τὴν ὁποίαν παραγγέλλει ἡ Μόσχα διὰ τῶν πολιτικῶν καὶ Ἐκκλησιαστικῶν ἐγκαθέτων της. Ἡ ἐπιθυμία των εἶναι νὰ ἀπαλλαγῶσι καὶ τῆς ἐπ' αὐτῶν ἐμμέσου ἢ ἀμέσου κυριαρχίας τῆς Ρωσσικῆς Ἐκκλησίας, ἡ ὁποία ἐπέτρεψεν εἰς ἑαυτὴν νὰ γίνῃ καὶ ἐν τούτῳ ὄργανον τῆς ἐρυθρᾶς πολιτικῆς ἡγεσίας. Τοῦτο ἀληθεύει καὶ διὰ τὰς δύο ὑπὸ τὸ Οἰκουμενικὸν Πατριαρχεῖον Ἐκκλησίας τῆς Πολωνίας καὶ τῆς Τσεχοσλοβακίας, αἱ ὁποῖαι Ἐκκλησίαι ἐδέχθησαν κατ' ἐπιβολὴν ἐκ Μόσχας Ρώσσους Ἐπισκόπους, τὸν Μακάριον ἡ Πολωνία καὶ τὸν Ἰωάννην ἡ Τσεχοσλοβακία.

Ἡ Ἐκκλησία Κύπρου, μετὰ τὴν λύσιν τοῦ Κυπριακοῦ ζητήματος καὶ τὴν ἐπακολουθήσασαν ἀνακήρυξιν τῆς Κύπρου εἰς Δημοκρατίαν, προχωρεῖ ὑπὸ τὴν ποιμαντορίαν τοῦ Μακ. Ἀρχιεπισκόπου Κύπρου κ. Μακαρίου εἰς τὴν ἐπούλωσιν τῶν πληγῶν καὶ εἰς τὴν πλήρωσιν τῶν κενῶν, τὰ ὁποῖα ἐδημιούργησεν ἀναγκαστικῶς ἡ παρελθοῦσα τετραετὴς δοκιμασία, ἡ ὁποία ὡς γνωστὸν δὲν ἀφῆκεν ἄθικτον τὴν Ἐκκλησίαν.

Ἡ Ἐκκλησία Ἑλλάδος διὰ τῆς συγκλήσεως τῆς Συνόδου τῆς Ἱεραρχίας ἔθεσεν εἰς τάξιν καὶ σειρὰν τὰ προβλήματά της καὶ ἐπέλυσε μερικά, ὄχι ὅμως καὶ τὰ σπουδαιότερα. Μὴ ἐπελθούσης συμφωνίας μεταξὺ Συνόδου καὶ Ὑπουργείου Θρησκευμάτων καὶ Παιδείας, παραμένουσιν ἄλυτα τὰ προβλήματα: Καταστατικοῦ Χάρτου τῆς Ἐκκλησίας τῆς Ἑλλάδος, προσόντα τῶν εἰς Ἀρχιερωσύνην ἐκλογίμων, μισθοδοσίας τοῦ Ἐφημεριακοῦ Κλήρου καὶ πληρώσεως τῶν 7 μεγαλειτέρων Μητροπόλεων, ὅταν αὗται χηρεύσωσι, ὡς καὶ τῆς Ἀρχιεπισκοπῆς, δεδομένου ὅτι αἱ ἐπὶ τοῦ τελευταίου ληφθεῖσαι ἀποφάσεις δὲν ἔχουσι κανονικὴν βάσιν. Ἡ σύνεσις τοῦ Μακ. Ἀρχιεπισκόπου κ. Θεοκλήτου εἶναι μία ἐγγύησις, ὅτι καὶ ταῦτα θὰ εὕρουν τὴν λύσιν των ἐπὶ κανονικῆς βάσεως.

Αἱ Μεταχαλκηδόνιοι Ἐκκλησίαι τῆς Ἐγγὺς Ἀνατολῆς, Αἰγύπτου καὶ Αἰθιοπίας, διὰ τῆς ἀποστολῆς Ἱεροσπουδαστῶν των εἰς τὴν Θεολογικὴν Σχολὴν τῆς Χάλκης καὶ διὰ τῆς ἐνθουσιώδους ὑποδοχῆς τὴν ὁποίαν ἐπεφύλαξαν εἰς τὸν Οἰκουμενικὸν Πατριάρχην κ. κ. Ἀθηναγόραν, ἐμαρτύρησαν τὴν εἰλικρινῆ ἐπιθυμίαν των ὅπως ἑνωθοῦν καὶ πάλιν μετὰ τοῦ σώματος τῆς Ὀρθοδοξίας, ἀπὸ τοῦ ὁποίου πολιτικοὶ μᾶλλον λόγοι ἀπὸ αἰώνων τὰς ὡδήγησαν νὰ ἀποκόψουν ἑαυτάς.

Ἡ Ρωμαιοκαθολικὴ Ἐκκλησία, ἀπὸ τοῦ παρελθόντος ἔτους ἀναγγέλλουσα τὴν σύγκλησιν δῆθεν «Οἰκουμενικῆς» Συνόδου, δὲν ἀφῆκε καμμίαν ἀμφιβολίαν οὔτε εἰς τοὺς πλέον αἰσιοδόξους, ὅτι εἶχε καὶ ἔχει κατὰ νοῦν τὴν σύγκλησιν Παρρωμαιοκαθολικῆς ἁπλῶς Συνόδου. Εἰς τὴν Σύνοδόν της ταύτην ἡ Ρώμη εἶναι ζήτημα ἂν θὰ προσκαλέσῃ «τὰς ἀποσπασθείσας ὁμάδας Χριστιανῶν» — ὅπως ἀποκαλεῖ τὰς λοιπὰς Ἀδελφὰς Ἐκκλησίας τοῦ Χριστοῦ — ἵνα συνεργασθῶσι διὰ τὴν ἀποκατάστασιν τῆς ἑνότητος.

Οὔτε αἱ ἄρισται διαθέσεις τῆς Α. Ἁγιότητος τοῦ Πάπα Ἰωάννου 23ου, οὔτε αἱ εἰδικώτεραι διαθέσεις Αὐτοῦ περὶ ἀναθεωρήσεως τοῦ καταθλιπτικοῦ «Ἀλαθήτου» ἤρκεσαν νὰ μεταβάλωσι τὴν μονολιθικὴν ἄποψιν τῆς Ρωμαιοκαθολικῆς Ἱεραρχίας περὶ «ἀλαθήτου», «πρωτείου», κ.λ.π. Δικαίως λοιπὸν θεωρεῖται ἀπὸ τοῦδε βέβαιον, ὅτι ἡ προαναγγελθεῖσα Σύνοδος θὰ εἶναι Παρρωμαιοκαθολική. Εὐχόμεθα μόνον νὰ μὴ ἐπαναληφθῇ κίνησις παρομοία τῆς ἐν ἔτει 1870, καρπὸς τῆς ὁποίας ὑπῆρξεν ἡ ἀπόσχισις τῶν ὑγιεστέρως φρονούντων τότε Ρωμαιοκαθολικῶν κληρικῶν, οἱ ὁποῖοι καὶ ἀπέκοψαν τὰς διαφόρους ὁμάδας, τὰς γνωστὰς ὡς Παλαιοκαθολικὴν Ἐκκλησίαν. Σήμερον εἶναι πολλοὶ καὶ πολλαχόθεν, οἱ ὁποῖοι θὰ ἐφιλοδόξουν νὰ ἴδουν ἑαυτοὺς ὡς «ἄνευ Πάπα Ρωμαιοκαθολικούς», κατὰ τὸ παράδειγμα τῶν ἐν Φιλιππίναις, Κούβᾳ, Πορτορίκῳ, Ἀσίᾳ καὶ Ἀφρικῇ Καθολικῶν.

Ἡ ἀποτυχία ἐξ ἄλλου τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας εἰς Νότιον Ἀμερικὴν καὶ ἔτι μᾶλλον, εἰς τὴν Ἀφρικήν, δικαιώνει τοὺς φρονοῦντας, ὅτι ἡ κοινωνικὴ ἀποστολὴ μιᾶς Ἐκκλησίας δὲν δύναται νὰ πραγματοποιηθῇ, ὅταν αὕτη ἐμπνέεται ἀπὸ ἀντικοινωνικοὺς θεσμοὺς μὴ εὐνοοῦντας φιλαδέλφους σχέσεις πρὸς τὰς λοιπὰς Ἐκκλησίας. Ἐπὶ πλέον, ἡ εἰς τὴν πολιτικὴν ἐμφανὴς ἀνάμιξις τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας, ὡς ἐγένετο ἐν Πόρτο-Ρίκῳ, δὲν ἀνταποκρίνεται πρὸς τὰς ἐλπίδας τοῦ κόσμου, αἱ ὁποῖαι ἐγεννήθησαν κατόπιν τῆς φιλελευθέρας ἐκκλησιαστικῆς πολιτικῆς, τὴν ὁποίαν ἐφαίνετο νὰ ἐνεκαινίαζεν ὁ Πάπας Ἰωάννης ὁ ΚΓ΄.

Αἱ Παλαιοκαθολικαὶ Ἐκκλησίαι τῆς Ἀμερικῆς καὶ τῆς Εὐρώπης, ἐβάδισαν καὶ κατὰ τὸ 1960, τὴν ὁδὸν τὴν ὁποίαν σοφοὶ καὶ ἱκανοὶ Ἱεράρχαι διεχάραξαν, συνεχίζουσαι ἐντονωτέρας τὰς προσπαθείας των πρὸς προσέγγισιν πρὸς τὴν Ὀρθοδοξίαν καὶ συγκεκριμένως πρὸς τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον.

Αἱ Προτεσταντικαὶ Ἐκκλησίαι Ἀμερικῆς παρουσίασαν ἐφέτος πλουσιωτάτην πνευματικὴν δρᾶσιν καὶ ἀποφασιστικὰς προσπαθείας. Τόσον ἐντὸς τῶν κόλπων τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν καὶ τοῦ Ἐθνικοῦ Συμβουλίου Ἐκκλησιῶν Ἀμερικῆς, τῶν ὁποίων μέλος τυγχάνει τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον (Εἰς τὸ W.C.C.) καὶ ἡ Ἑλληνικὴ Ἀρχιεπισκοπὴ Ἀμερικῆς Βορείου καὶ Νοτίου (Εἰς τὸ N.C.C.) ὅσον καὶ εἰς τὰ Προτεσταντικὰ Συνέδρια καὶ τὰς μεταξὺ τῶν ἐπὶ μέρους Προτεσταντικῶν Ἐκκλησιῶν ἐπαφὰς εἰς τὴν πρώτην γραμμὴν τῶν προσπαθειῶν ἔρχεται ἡ τάσις πρὸς ἕνωσιν. Εἶναι ἀναμφιβόλως τὸ σπουδαιότερον γεγονὸς τῆς τελευταίας τετραετίας διὰ τὸν Προτεσταντικὸν κόσμον ἡ διατυπωθεῖσα εἰς τὸ ἐν San Francisco, Cal., Συνέδριον τοῦ Ἐθνικοῦ Συμβουλίου τῶν Ἐκκλησιῶν τοῦ Χριστοῦ ἐν Ἀμερικῇ (NATIONAL COUNCIL OF CHURCHES) πρότασις πρὸς ἕνωσιν μεταξύ των. Ἐὰν αὕτη πραγματοποιηθῇ 18,000,000 Προτεσταντῶν, ἀνηκόντων εἰς τέσσαρας Ἐκκλησίας (Ἐπισκοπελιανήν, Πρεσβυτεριανήν, Μεθοδιστικὴν καὶ Ἡνωμένην Ἐκκλησίαν), θὰ εὑρεθοῦν ἡνωμένοι. Ἡ ἡμέρα αὐτὴ θὰ εἶναι ἡ ἀπαρχὴ μιᾶς νέας περιόδου διὰ τὸν Προτεσταντικὸν καὶ γενικῶς τὸν Χριστιανικὸν κόσμον.

Ὁ Ἀγγλικανὸς Πρωθιεράρχης Dr. Geoffrey Fischer, ἐπραγματοποίησεν, ὡς γνωστόν, μίαν περιοδείαν ἀνὰ τὰ Ὀρθόδοξα Πατριαρχεῖα τῆς Ἀνατολῆς. Ἐν κατακλείδι ἐπισκεφθεὶς τὴν Α. Θ. Π. τὸν Οἰκουμενικὸν Πατριάρχην κ. κ. Ἀθηναγόραν (Βλέπε σελ. 16), ἐπεσκέφθη εἶτα καὶ τὴν Α. Α. τὸν Πάπαν Ρώμης Ἰωάννην ΚΓ΄. Ὄπισθεν τῆς προβαλλομένης φιλαδέλφου τυπικότητος τῶν ἐπισκέψεων τούτων, ὑπάρχει ἀσφαλῶς τοὐλάχιστον εἷς ἀκόμης λόγος, ὄχι ἄσχετος πρὸς τὴν ἀνάγκην τῆς στενωτέρας ἐπαφῆς τῆς Ἀγγλικανικῆς Ἐκκλησίας πρὸς στήριξιν αὐτῆς καὶ ἐπέκτασιν τῆς ἀναγνωρίσεως τοῦ κύρους τῶν Ἀγγλικανικῶν χειροτονιῶν, τὰς ὁποίας πρῶτον ἀνεγνώρισε τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον τῷ 1922.

Τὸ Παγκόσμιον Συμβούλιον Ἐκκλησιῶν (W.C.C.) παρὰ τὰς ἐπανειλημμένας συνεδριάσεις Ἐπιτροπῶν αὐτοῦ, δὲν κατώρθωσε νὰ καθορίσῃ κατὰ τίνα τρόπον θὰ γίνῃ ἡ μετ' αὐτοῦ συγχώνευσις τοῦ Διεθνοῦς Συμβουλίου Ἱεραποστολῆς (International Missionary Council) χωρὶς νὰ διατρέξῃ τὸν ὑπὸ τῆς Ὀρθοδόξου ἡμῶν Ἐκκλησίας (τοῦ Οἰκουμενικοῦ Πατριαρχείου καὶ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς) ὑποδειχθέντα κίνδυνον, ὅτι: τὸ ἐκ τῆς συγχωνεύσεως τοῦ Π.Σ.Ε. (W.C.C.) καὶ τῆς Δ.Σ.Ι. (I.M.C.), δημιουργηθησόμενον σῶμα δυσκόλως θὰ διαφυλάξῃ τὸν χαρακτῆρα τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν. Μία ὑπὸ τοιούτους ὅρους συγχώνευσις θὰ ἐσήμαινε τὴν μείωσιν τῆς οἰκουμενικότητος τοῦ Παγκοσμίου

Η ΦΙΛΙΑ Μ. ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ

Ὑπὸ τοῦ Πανοσιολ. Ἀρχιμ. κ. ΙΑΚΩΒΟΥ ΠΗΛΙΛΗ

ΘΑ ΑΦΙΕΡΩΣΩΜΕΝ ὀλίγας γραμμὰς εἰς τὰς ἀνωτέρας ἐκδηλώσεις τῆς φιλίας, ἡ ὁποία ἐχαρακτήριζε τὰς ἀδελφικὰς σχέσεις τῶν δύο μεγάλων Πατέρων, Βασιλείου καὶ Γρηγορίου.

Ἀμφότεροι ἔλαβον ἀρίστην χριστιανικὴν ἀνατροφὴν παρὰ τῶν εὐσεβῶν γονέων των καὶ συνεδέθησαν μεταξύ των πρὸ τῆς μεταβάσεώς των εἰς τὰς Ἀθήνας καὶ συνεδύασαν τὰς ἱερὰς των σκέψεις μὲ τοὺς πόθους των καὶ τὰ ἁγνά των αἰσθήματα. Εἰς τὰς Ἀθήνας ἐφοίτησαν μαζί, σπουδάσαντες εἰς τὸ ἀκμάζον τότε Πανεπιστήμιον. Συνεδέθησαν διὰ φιλίας ἱερᾶς, διέμενον εἰς τὴν αὐτὴν οἰκίαν, εἶχον κοινὰ τὰ πάντα, ἐμελέτων μαζὶ καὶ οὐδέποτε ἡ κακία ἐμάρανε τὴν εὐγένειαν τῶν αἰσθημάτων τῆς φιλίας των.

Τὰ εὐγενῆ αὐτὰ αἰσθήματά των περιγράφει ὁ Γρηγόριος εἰς τὸν Ἐπιτάφιον λόγον του πρὸς τὸν Βασίλειον. Ὁ Ἐπιτάφιος λόγος τοῦ Γρηγορίου θεωρεῖται ἕνα ἀπὸ τὰ ἀριστουργήματα τῆς ἀνθρωπίνης δημιουργίας· μέσα εἰς αὐτὸν βλέπομεν τὸ μεγαλεῖον τῆς χριστιανικῆς ψυχῆς των, τῆς φιλίας καὶ ἀλληλεγγύης ἡ ὁποία συνέδεε τοὺς μεγάλους αὐτοὺς Πατέρας, τὸ ὁποῖον ἐκδηλοῦται εἰς τὰς ὡραιοτέρας μορφάς του. Σύνεσις διέκρινε πάντοτε αὐτοὺς εἰς ὅλας τὰς ἐκδηλώσεις των. Οὐδέποτε διέφυγον τῆς ὁδοῦ τοῦ καθήκοντος καὶ τῆς ἀρετῆς. Σωφροσύνη εἰς τὰς σχέσεις μετὰ τῶν ἄλλων συμφοιτητῶν των ἦτο τὸ ἰδανικόν των. Τὸ Πανεπιστήμιον ἦτο ὁ προορισμός των καὶ ἡ Ἐκκλησία τὸ καταφύγιόν των. Ἅπαντες ἐθαύμαζον τὴν ἀρετήν των καὶ τὴν ἀρίστην ἐπίδοσίν των. Ἡ φιλία των ὑπῆρξε παντοτεινὴ καὶ εἰλικρινὴς εἰς τὰς διαθέσεις των πρὸς ἀλλήλους. Εἶχον συνδυάσει τὰς σκέψεις των καὶ τοὺς πόθους των καὶ εἰργάζοντο δι' ἕνα σκοπόν, πῶς θὰ καταστήσουν ἑαυτοὺς ἱκανούς, διὰ νὰ ἀνταποκριθοῦν εἰς τὰς μεγάλας ἀνάγκας τῆς κοινωνίας, διὰ τὸ καλὸν καὶ τὴν σωτηρίαν τοῦ ἀνθρώπου καὶ τὴν δόξαν τῆς Ἐκκλησίας.

Ὑπῆρχεν ἀπόλυτος ἁρμονία εἰς τὴν φιλίαν των. Κοινοὶ οἱ πόθοι καὶ αἱ σπουδαί των, κοινὴ ἡ τράπεζα καὶ ἡ κατοικία των, ἄμιλλα πρὸς τὴν ἀρετὴν καὶ τὸ ἀγαθόν. Τοῦτο ὑπῆρξε τὸ ἀνώτερον γνώρισμα τῆς ζωῆς των, ὁ πνευματικὸς ἀγὼν διὰ τὴν θεμελίωσιν τῆς ἀρετῆς των.

Μέσα εἰς τὴν ἔρημον τοῦ Πόντου ὅπου κατέφυγον, διὰ νὰ σκληρυνθοῦν εἰς τὴν δύναμιν τῆς ἀρετῆς, ἐκεῖ συνέταξαν τὰ ἀριστουργήματα τῆς μεγάλης ἰδιοφυΐας των καὶ ὅτε βραδύτερον ἐγένοντο κληρικοί, μέσα εἰς τὸν ἱερὸν δεσμὸν τῆς φιλίας των ἀνεπαύοντο ἀπὸ τὰς θλίψεις καὶ τὸν πόνον καὶ τὴν ἀχαριστίαν τοῦ παρόντος.

Τοιαύτη ὑπῆρξεν ἡ φιλία τῶν μεγάλων τούτων Πατέρων τῆς Ἐκκλησίας μας, ἡ ὁποία φέρει κάθε ἄνθρωπον εὐλαβῆ προσκυνητὴν πρὸ τοῦ ἱεροῦ δεσμοῦ των. Ἡ φιλία των ὑπῆρξε τὸ μεγαλύτερον δίδαγμα διὰ τὰς ἐπερχομένας γενεὰς τῶν ἀνθρώπων καὶ διδάσκει πάντοτε, ἰδιαιτέρως τοὺς νέους καὶ κατευθύνει αὐτοὺς πρὸς τὴν ὁδὸν τῆς ἀρετῆς καὶ τῆς ὀρθοφροσύνης. Κάθε ἄνθρωπος ἂς παραδειγματίζεται ἀπὸ τὴν σύνεσιν καὶ θυσίαν τῶν μεγάλων αὐτῶν Πατέρων, οἱ ὁποῖοι εἶχον ὡς ἰδανικόν των, τὴν ἀγάπην πρὸς τὸν Θεὸν καὶ τὴν βοήθειαν πρὸς τὸν πλησίον.

Εἴθε ἡ ἀρετὴ τῶν μεγάλων Πατέρων τῆς Ἐκκλησίας μας νὰ κατευθύνῃ πάντοτε τὰς σκέψεις τῶν ἀνθρώπων, ἰδιαιτέρως τῶν νέων εἰς μίμησιν αὐτῶν καὶ παραδειγματισμόν.

Συμβουλίου Ἐκκλησιῶν, θὰ ἐψύχραινε δὲ καὶ τὰς σχέσεις πολλῶν Μελῶν—Ἐκκλησιῶν αὐτοῦ.

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Ἐὰν τὰ βασικὰ προβλήματα τῆς μὲν Ὀρθοδοξίας εἶναι: ἡ ἑνότης ἐν τῇ πράξει (ὡς ὑφίσταται αὕτη ἐν τῇ πίστει) καὶ ἡ ἀπαλλαγὴ τῶν Ἐκκλησιῶν τοῦ Παραπετάσματος ἀπὸ τῆς κομμουνιστικῆς ἐπιρροῆς, τῶν δὲ λοιπῶν Ἐκκλησιῶν τὸ θεμελιῶδες πρόβλημα εἶναι ἡ ἑνότης καὶ ἡ προετοιμασία τῆς ὁδοῦ πρὸς ἕνωσιν, τότε δὲν εἶναι καὶ πολὺ ἐνθαρρυντικὴ ἡ διαπίστωσις, ὅτι οὐδὲν ἀκόμη θετικὸν ἀποτέλεσμα ἐπετεύχθη, παρὰ τὰς σποραδικὰς εὐγενεῖς προσπαθείας. Δὲν ἔπαυσεν οὔτε ὁ μεταξὺ τῶν Ἐκκλησιῶν προσηλυτισμός, οὔτε ὁ ὑπὸ τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας χαρακτηρισμὸς τῶν λοιπῶν Ἁγίων τοῦ Χριστοῦ Ἐκκλησιῶν ὡς «κεχωρισμένων», οὔτε ἡ ἐπιρροὴ καὶ κυριαρχία πολυμελῶν Ἐκκλησιῶν ἐπὶ ὀλιγαριθμοτέρων Ἐκκλησιῶν ἐντὸς τοῦ Παραπετάσματος. Ἀλλ' οὔτε καὶ ἐνεφανίσθησαν ὅλα ἐκεῖνα τὰ γνωρίσματα τῆς «ἑνότητος», τὴν ὁποίαν ὁ εὐρύνους Οἰκουμενικὸς Πατριάρχης κ. κ. Ἀθηναγόρας ἔθεσεν ὡς ἐγγύτερον σταθμὸν τῆς πρὸς τὴν ἕνωσιν ἀγούσης μακρᾶς ὁδοῦ. Ἂς ἐλπίσωμεν ὅτι ὅλα τὰ ἀνωτέρω θὰ ἐπιδιωχθοῦν συστηματικῶς καὶ εἰλικρινῶς κατὰ τὸ νέον ἔτος 1961, οὕτως ὥστε νὰ καταστῇ τοῦτο «ἐνιαυτὸς Κυρίου δεκτός», Λουκᾶ 4, 19).

Β. Γ. ΒΑΣΙΛΕΙΑΔΗΣ, Δ.Ο.Θ.

Η ΑΥΤΟΥ ΧΑΡΙΣ, Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΑΝΤΟΥΑΡΙΑΣ

Ἡ Α.Θ.Π. ὁ Οἰκουμενικὸς Πατριάρχης προσαγορεύων τὴν Αὐτοῦ Χάριτα τὸν Ἀρχιεπίσκοπον Καντουαρίας Δρα Geoffrey Fisher. Ἑκατέρωθεν Σεβ. Μητροπολῖται τοῦ Οἰκουμενικοῦ Θρόνου.

His Holiness Athenagoras addressing the Archbishop of Canterbury at the Ecumenical Patriarchate.

Η ΑΦΙΞΙΣ ΚΑΙ Η ΥΠΟΔΟΧΗ

ΚΑΤΑ τὸ ἐκδοθὲν ἐκ τοῦ Ἀρχιεπισκοπικοῦ Ἀνακτόρου Λάμπεθ ἀνακοινωθὲν ἀπὸ 1ης Νοεμβρίου, ἡ Αὐτοῦ Χάρις, ὁ Λόρδος Ἀρχιεπίσκοπος Καντουαρίας καὶ Πριμᾶτος πάσης Ἀγγλίας Dr. Geoffrey Fisher ἀνεχώρησεν ἐκ Λονδίνου ἀεροπορικῶς τὴν 23ην λ.μ., εἰς Ἱεροσόλυμα μετὰ δύο συνοδῶν.

Ἐν Ἱεροσολύμοις ἔτυχε θερμῆς ὑποδοχῆς ἀπὸ μέρους τῆς Αὐτοῦ Μακαριότητος, τοῦ Πατριάρχου Ἱεροσολύμων κ. Βενεδίκτου, τῆς Ἁγιοταφιτικῆς Ἀδελφότητος τοῦ Ἄγγλου Ἀρχιεπισκόπου, τῶν ἀρχηγῶν τῶν λοιπῶν ἐν Ἱεροσολύμοις Χριστιανικῶν Κοινοτήτων καὶ τῶν Τοπικῶν Κυβερνητικῶν Ἀρχῶν.

Προσεκύνησεν ἐν τῷ Ἱερῷ Ναῷ τοῦ Παναγίου Τάφου, ἐπεσκέφθη τὴν Βηθλεέμ, τὴν Ἱεριχώ, τὸν Ἰορδάνην καὶ ἄλλους Ἱεροὺς Τόπους.

Τὴν 29ην Νοεμβρίου καὶ ὥραν 9ην π.μ., ἀφικόμενος εἰς τὸ ἀεροδρόμιον τοῦ Ἁγίου Στεφάνου Κωνσταντινουπόλεως, ὑπηντήθη ἀπὸ μέρους τῆς Α.Θ. Παναγιότητος καὶ τῆς Ἁγίας καὶ Ἱερᾶς Συνόδου ὑπὸ τῶν Σεβ. Μητροπολιτῶν Ἴμβρου καὶ Τενέδου κ. Μελίτωνος, Φιλαδελφείας κ. Ἰακώβου, τοῦ Ἱερολ. κ. Χρυσοστόμου Κωνσταντινίδου, καὶ τοῦ κ. Βασιλείου Ἀναγνωστοπούλου, Καθηγητῶν τῆς Ἱ. Θεολ. Σχολῆς Χάλκης, καὶ ὡδηγήθη εἰς τὸ ξενοδοχεῖον Χίλτον, ὡς φιλοξενούμενος τοῦ Πατριαρχείου.

Μετὰ μικρὰν ἀνάπαυσιν ἡ Αὐτοῦ Χάρις, συνοδευομένη ὑπὸ τῶν ἰδίων, προσῆλθεν εἰς τὰ Πατριαρχεῖα περὶ τὴν 11ην πρωϊνὴν ὥραν, γενομένη δεκτὴ μετὰ τῶν ὑπὸ τοῦ Πρωτοκόλλου προβλεπομένων τιμῶν.

Ἐκ τοῦ αὐτοκινήτου ἡ Αὐτοῦ Χάρις ὡδηγήθη κατ' εὐθεῖαν πρὸς τὸν Π. Πατριαρχικὸν Ναόν, καθ' ὃν χρόνον οἱ κώδωνες αὐτοῦ ἐκροῦοντο χαρμοσύνως.

Ἐν τῷ Ναῷ ἡ Αὐτοῦ Χάρις ἐτοποθετήθη εἰς τὸ μεσαῖον ἡγεμονικὸν στασίδιον ηὐπρεπισμένον λαμπρῶς, καὶ ἀμέσως ἤρχισεν ἡ Δοξολογία χοροστατοῦντος τοῦ Σεβ. Μητροπολίτου Σάρδεων κ. Μαξίμου.

Εἰς τὸ τέλος τῆς Δοξολογίας ἐψάλη ὁ Πολυχρονισμὸς τῆς Αὐτοῦ Χάριτος, Ἥτις διὰ τοῦ σταυροῦ ηὐλόγησε τὰ πλήθη.

Μετὰ τὴν ἀπόλυσιν, πάντες κατηυθύνθησαν κατὰ τὴν αὐτὴν τάξιν πρὸς τὰ Πατριαρχικὰ δώματα ἐντὸς τοῦ Παρεκκλησίου τῶν ὁποίων ἡ Αὐτοῦ Χάρις προσηυχήθη γονυπετῶν καὶ εἶτα ὡδηγήθη εἰς τὸ Πατριαρχικὸν Γραφεῖον.

Οἱ δύο Ἀρχηγοὶ τῶν Ἐκκλησιῶν, μετ' ἀνταλλαγὴν θερμοῦ χαιρετισμοῦ, ἐνηγκαλίσθησαν ἀλλήλους καὶ ἐν προφανεῖ συγκινήσει ἀντήλλαξαν τὸν ἐν Χριστῷ ἀσπα-

ΕΙΣ ΤΟ ΣΕΠΤΟΝ ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

σμόν. Ἐγένοντο ἑκατέρωθεν συστάσεις καὶ ἡ ὑποβολὴ σεβασμάτων. Ἐπηκολούθησε συνομιλία μεταξὺ αὐτῶν, μεθ' ἣν ἡ Αὐτοῦ Χάρις ἀνεχώρησε προπεμφθεῖσα μέχρι μὲν τῆς ἐξωτερικῆς κλίμακος ὑπὸ τοῦ Πατριάρχου, ἐκεῖθεν δὲ μέχρι τοῦ αὐτοκινήτου μετὰ τῶν αὐτῶν ὡς καὶ κατὰ τὴν ἄφιξιν Αὐτῆς τιμῶν καὶ ἐκδηλώσεων σεβασμοῦ ὑπὸ τῶν Σεβ. Μητροπολίτου Σελευκείας, Ἀρχιγραμματέως καὶ λοιπῶν Κληρικῶν τῆς Πατριαρχικῆς Αὐλῆς.

Κατὰ τὴν ἐπιβλητικὴν Πατριαρχικὴν καὶ Συνοδικὴν Θ. Λειτουργίαν τῆς 30ῆς Νοεμβρίου, Θρονικῆς Ἑορτῆς τοῦ Ἁγίου Ἀποστόλου Ἀνδρέου, Ἱδρυτοῦ τῆς Ἐκκλησίας ἐν Βυζαντίῳ, εἰς ἣν παρέστη ἡ Α. Χάρις ὁ Ἀρχιεπίσκοπος Καντουαρίας, μεταξὺ τῆς Α.Θ. Παναγιότητος καὶ Αὐτοῦ ἀντηλλάγησαν αἱ κάτωθι προσφωνήσεις:

Η ΠΡΟΣΦΩΝΗΣΙΣ ΤΗΣ Α.Θ. ΠΑΝΑΓΙΟΤΗΤΟΣ ΤΟΥ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΟΥ Κου Κου ΑΘΗΝΑΓΟΡΟΥ

Σεβασμιώτατε ἐν Χριστῷ ἀδελφέ,

Ἔμπλεοι ἀγάπης καὶ χαρᾶς Κυρίου, Ἡμεῖς, ἡ Σεβασμία Ἱεραρχία τοῦ Θρόνου, ὁ εὐαγὴς Κλῆρος καὶ τὸ εὐσεβὲς Πλήρωμα αὐτοῦ, χαιρετίζομεν, ἐν τῷ Πανιέρῳ τούτῳ Κέντρῳ τῆς κατ' Ἀνατολὰς Ὀρθοδόξου Ἐκκλησίας, τὴν εὐλογημένην παρουσίαν τῆς Ὑμετέρας λίαν ἡμῖν ἀγαπητῆς καὶ γερασμίας Χάριτος, τιμιωτάτου Πρωθιεράρχου τῆς Σεβασμίας φίλης Ἀγγλικανικῆς Ἐκκλησίας καὶ τὸν Ἀρχιεπισκοπικὸν αὐτῆς Θρόνον, ἔνδοξον διὰ μέσου τῶν αἰώνων καὶ ἱστορικόν, κλεῖζοντος καὶ ὁδηγοῦντος εἰς μεγάλας ἡμέρας ἐν βαθείᾳ σοφίᾳ καὶ συνέσει καὶ θάρρει.

Ὡς εὖ παρέστητε ἐν μέσῳ ἡμῶν, ἀγαπητὲ καὶ περισπούδαστε ἡμῖν ἀδελφέ.

Εἴχομεν τὸ ἐξαιρετικὸν εὐτύχημα καὶ τὴν τιμὴν νὰ γνωρίσωμεν τὴν Ὑμετέραν ἱερὰν Προσωπικότητα ἐν Ἀμερικῇ, κατὰ τὸ ἔτος 1946, κατὰ τὴν ἐκεῖσε ταπεινὴν ἡμῶν διακονίαν καὶ νὰ ἐπικοινωνήσωμεν ἐπανειλημμένως μετ' Αὐτῆς.

Ἀλλ' ἡ ἐπ' αἰσίοις ἐπίσημος καὶ ἱστορικὴ συνάντησις ἡμῶν αὕτη, ἀνταποκρινομένη εἰς ὑποκάρδιον ἡμῶν πόθον, γενομένη δ' ἐπὶ τοῦ ἐδάφους τῆς Ἀρχαίας Ἀποστολικῆς Ἐκκλησίας καὶ συμπίπτουσα πρὸς τὴν ἑορτὴν τοῦ Ἁγίου Ἐνδόξου Ἀποστόλου Ἀνδρέου τοῦ Πρωτοκλήτου, τοῦ Ἱδρυτοῦ τοῦ Ἁγιωτάτου τούτου Πατριαρχικοῦ Οἰκουμενικοῦ Θρόνου, ἔρχεται ἵνα πλουτίσῃ μὲν ἐν τῇ καρδίᾳ ἡμῶν τὴν προσωπικὴν ἐκείνην φιλίαν καὶ τὰς μετὰ τοῦτο ψυχικὰς ἐκ τοῦ μακρόθεν ἐπικοινωνίας ἡμῶν, νὰ προσθέσῃ δὲ νέον κεφάλαιον εἰς τὴν μέχρι τοῦδε ἀποτεθησαυρισμένην θεοφιλῆ παράδοσιν τῶν ἀδελφικῶν σχέσεων μεταξὺ τῶν δύο ἡμῶν Ἐκκλησιῶν, τῶν Προκαθημένων αὐτῶν, τῶν σεβασμίων Ἱεραρχῶν καὶ τῶν λαῶν ἡμῶν, ἀλλὰ καὶ νὰ διανοίξῃ νέους ὁρίζοντας εὐρυτέρας οἰκουμενικῆς συνεργασίας, εἰς προώθησιν καὶ ἐπίτευξιν τῆς ποθεινῆς ἑνότητος μεταξὺ τῶν Ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, κατὰ τὴν βαθεῖαν σύμπαντος τοῦ Χριστιανικοῦ κόσμου νοσταλγίαν καὶ τὰς ἑκατέρωθεν μετὰ τόσης πίστεως καὶ εἰλικρινείας καταβαλλομένας κοινὰς προσπαθείας, εἰς ἃς ἤδη ἀπὸ τοῦ 1930 συμμετέχομεν λαβόντες μέρος ἐν τῇ Συνδιασκέψει τοῦ Λάμπεθ, ἐν Λονδίνῳ, κατὰ τὸ ἔτος ἐκεῖνο.

Τὴν ἀνάγκην τῆς ἑνότητος καὶ τὴν εὐθύνην τῶν Ἐκκλησιῶν τοῦ Χριστοῦ, ὅπως, ἡνωμέναι καὶ ἀδελφικῶς συνεργαζόμεναι, δώσωσιν εἰς τὴν ἀνθρωπότητα μαρτυρίαν περὶ τοῦ Κυρίου, τῆς μόνης τοῦ κόσμου ἐλπίδος, αἰσθανόμεθα ἐντονώτερον, προσερχόμενοι εὐλαβεῖς προσκυνηταί, ὡς ἡ Ὑμετέρα γερασμία Χάρις καὶ ἡ Μετριότης ἡμῶν, εἰς τοὺς Ἱεροὺς Τόπους, οὓς ἡγίασαν οἱ ἄχραντοι πόδες τοῦ Σωτῆρος, εἰς τὸ σπήλαιον τῆς Βηθλεὲμ καὶ εἰς τὸν Πανάγιον καὶ Ζωοδόχον Τάφον, ἐξ ὧν τὸ ἄγγελμα τῶν Χριστουγέννων, ἡ Ἀνάστασις καὶ ἡ Ἐκκλησία.

Ἐν τῷ Ἁγίῳ τούτῳ τοίνυν Πνεύματι καὶ ἐντὸς τῶν ἡμερῶν τούτων, καθ' ἃς ἑτοιμάζεται ἡ Ἐφραθᾶ, ὅπως εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὸν κόσμον ὑποδεχόμενοι μετ' αἰσθημάτων πολλῆς ἀδελφικῆς ἀγάπης καὶ βαθείας τιμῆς τὴν Ὑμετέραν Θεοφρούρητον Χάριν μετὰ τῶν Αἰδεσιμωτάτων καὶ ἀγαπητῶν συνοδῶν Αὐτῆς, καὶ θερμῶς εὐχαριστοῦντες δι' ὅσας τε παρ' Αὐτῆς ἔχομεν συνεχεῖς ἐκδηλώσεις καὶ διὰ τὴν πατρικὴν προστασίαν τῶν ἐν Μ. Βρετανίᾳ ἀγαπητῶν πνευματικῶν ἀδελφῶν καὶ τέκνων Ἡμῶν, εὐχόμεθα ὅπως Κύριος ὁ Θεὸς εὐλογῇ τὴν διακεκριμένην Πρωθιεραρχικὴν Αὐτῆς διακονίαν, ἐπ' ἀγαθῷ τῆς σεβασμίας Ἀγγλικανικῆς Ἐκκλησίας, κατευθύνῃ δ' ἀκλονήτως τὰ νοήματα καὶ τὰ διαβήματα πάντων ἡμῶν, εἰς «οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος». Ἀμήν.

Η ΑΝΤΙΦΩΝΗΣΙΣ ΤΗΣ ΑΥΤΟΥ ΧΑΡΙΤΟΣ, ΤΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΝΤΟΥΑΡΙΑΣ ΕΝ ΤΩ ΠΑΝΣΕΠ. ΠΑΤΡΙΑΡΧΙΚΩ ΝΑΩ (Νοεμβρίου 30, 1960)

Παναγιώτατε,

Μόλις ἐξεπλήρωσα λίαν σύντομον, πλὴν ἀλησμόνητον προσκύνημα εἰς Ἱεροσόλυμα, τοὺς Ἁγίους Τόπους καὶ τὰ σκηνώματα τῆς ἐπιγείου ζωῆς τοῦ Κυρίου, ἔνθα ἔστησαν οἱ πόδες τοῦ Κυρίου ἡμῶν τῆς Σταυρώσεως καὶ τῆς Ἀναστάσεως Αὐτοῦ. Κατανοεῖ-

τε πόσον βαθεῖαν ἠσθάνθην συγκίνησιν ἐκ τῆς πείρας ταύτης. Διὸ καὶ ἐπιθυμῶ νὰ εἴπω πόσον μεγάλως ἐξετίμησα τὴν θερμὴν ὑποδοχήν, ἣν μοὶ ἐπεφύλαξεν ὁ ἀδελφὸς ὑμῶν, ἡ Α. Μακαριότης ὁ Πατριάρχης Βενέδικτος, ὁμοῦ μετὰ τῆς Ἁγιοταφικῆς Ἀδελφότητος, καὶ τῶν πολυπληθῶν μελῶν τῆς Ὀρθοδόξου Κοινότητος. Εἰς τοῦτον δέον ἵνα προσθέσω καὶ τοὺς Ἀρχηγοὺς καὶ τῶν λοιπῶν ἐν Ἱερουσαλύμοις Χριστιανικῶν Κοινοτήτων. Ὑπάρχει πολὺ θλίψις, διαίρεσις καὶ τραγῳδία ἐν τῇ Ἁγίᾳ Γῇ, ἔνθα ὁ Σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς ἐκήρυξε τὸ Εὐαγγέλιον Αὐτοῦ, εἰργάσατο τὴν σωτηρίαν ἡμῶν καὶ ἵδρυσε τὴν Ἐκκλησίαν Αὐτοῦ. Ἔτυχον, ἐν τούτοις, εἰλικρινοῦς Χριστιανικῆς ὑποδοχῆς ἀπὸ μέρους πάντων τῶν Χριστιανῶν. Οὐδέποτε θέλω λησμονήσει τὸ θέαμα τῆς Φάτνης ἐν Βηθλεέμ, καὶ τῆς Βασιλικῆς τῆς Γεννήσεως, ἔνθα τὸ πλήρωμα συνεκεντρώθη, ὅπως μὲ τιμήσῃ, ὁ δὲ Ἀρχιεπίσκοπος Ἀρτέμιος, μετὰ τῶν ἀδελφῶν αὐτοῦ, μὲ ἐδέχθη εἰς τὸ Ἱερὸν Βῆμα καὶ μοὶ παρέσχε τὴν δυνατότητα ὅπως εὐλογήσω αὐτούς. Ἐγονυπέτησα πρὸ τῶν Θυσιαστηρίων τῶν Ἐκκλησιῶν τῶν Ἑλλήνων, τῶν Λατίνων καὶ τῶν Ἀρμενίων, ἵνα προσευχηθῶ ὑπὲρ τῆς εὐημερίας αὐτῶν καὶ τῆς ἀληθοῦς ἑνότητος τοῦ Χριστιανισμοῦ.

Εἶτα, καθ' ὁδὸν πρὸς τὴν πόλιν Ὑμῶν, ἔσχον τὴν μεγίστην χαράν, ὅπως παραμείνω παρὰ τῷ Μητροπολίτῃ Βηρυττοῦ, καὶ τύχω τῆς φιλοξενίας καὶ φιλίας αὐτοῦ.

Καὶ ἤδη Παναγιώτατε, ἰδοὺ ἐγώ, ὡς φιλοξενούμενος Ὑμῶν, φιλοξενούμενος τοῦ Πατριάρχου Κωνσταντινουπόλεως, τοῦ Οἰκουμενικοῦ Πατριάρχου τοῦ Ὀρθοδόξου κόσμου, μὴ γνωρίζων πῶς νὰ ἐκφράσω τὴν χαρὰν καὶ τὴν εὐγνωμοσύνην διὰ τῆς ἧς ἐκ μέρους Ὑμῶν ἔτυχον ὑποδοχῆς. Παναγιώτατε, πρωτίστως ἠσθάνθην βαθεῖαν προσωπικὴν χαρὰν ἀνανεῶν φιλίαν, ἥτις ἀνάγεται εἰς τοὺς χρόνους τῆν ἐν Ἡνωμέναις Πολιτείαις τιμίας Ὑμῶν διακονίας. Ἀκολούθως δὲ ἰδιαιτέραν αἰσθάνομαι χαράν, διότι εὑρισκόμενος ἐνταῦθα ὑπὸ τὴν ἰδιότητα τοῦ Ἀρχιεπισκόπου Καντουαρίας καὶ Πριμάτου πάσης Ἀγγλίας δύναμαι ἵνα διαβιβάσω Ὑμῖν τὸν χαιρετισμὸν τῆς ἀγάπης ἁπάσης τῆς Ἐκκλησίας ἡμῶν. Ἀλλὰ καὶ πάλιν ὡς ἐκ τῆς θέσεώς μου ἐν τῇ Ἀγγλικανικῇ Ὁμολογίᾳ καὶ τῆς ἰδιότητός μου ὡς Προέδρου τοῦ Συνεδρίου ἡμῶν τοῦ Λάμπεθ, δύναμαι ἵνα διαβεβαιώσω Ὑμᾶς ὅτι μεταξὺ πάντων τῶν μελῶν τῆς Ὁμολογίας ἡμῶν ὑφίσταται βαθεῖα ἀφοσίωσις καὶ σεβασμὸς πρὸς τὴν Ὑμετέραν Παναγιότητα καὶ μεγάλη χαρὰ διότι δύναμαι σήμερον ἵνα προσκομίσω Ὑμῖν τὸν χαιρετισμὸν αὐτῶν, καὶ διότι ἡ παροῦσα τυγχάνει ἡ δευτέρα φορὰ ἐν τῇ ἱστορίᾳ καθ' ἣν Ἀρχιεπίσκοπος τῆς Καντουαρίας ἐπισκέπτεται τὸ Φανάριον.

Ὅτε ἐν ἔτει 1931 ὁ Ἀρχιεπίσκοπος Κόσμο Λὰγκ ἦλθεν ἐνταῦθα, διήρχετο περίοδον ἀναρρώσεως ἐκ σοβαροῦ νοσήματος καὶ ἐταξίδευε διὰ λόγους ὑγείας, δι' ὃ σχεδὸν συμπτωματικῶς ἐπεσκέφθη τὰ Ἱεροσόλυμα καὶ τὸ Φανάριον κατὰ τὸ ταξίδιον αὐτοῦ. Ὅθεν δύναται νὰ λεχθῇ ὅτι εἶμαι ὁ πρῶτος Ἀρχηγὸς τῆς Ἀρχαίας ταύτης Ἐκκλησίας, ὅστις πραγματοποιεῖ ἐπίσημον ἐνταῦθα ἐπίσκεψιν, ἔχων ἀποκλειστικὸν σκοπὸν τὴν ἐπίσκεψιν Ὑμῶν καὶ τῆς Ἐκκλησίας Ὑμῶν. Καὶ ἐπιθυμῶ ἐνταῦθα νὰ προσθέσω ὅτι πλέον παντὸς ἄλλου θεωρῶ ὡς ἐκδήλωσιν τῆς ἑνότητος ἡμῶν, τὸ γεγονὸς ὅτι ἔσχον τὸ προνόμιον νὰ παρίσταμαι εἰς τὴν Θείαν Λειτουργίαν τῆς Ἱστορικῆς Ὑμῶν ἑορτῆς τοῦ ἠγαπημένου Ἁγίου Ἀποστόλου Ἀνδρέου. Ἐν πρώτοις διαβεβαιῶ τὴν Ὑμετέραν Θειοτάτην Παναγιότητα περὶ τῆς ἄκρας εὐγνωμοσύνης καὶ ἀγάπης, ἥτις πληροῖ τὰς καρδίας πάντων τῶν μελῶν τῆς ἀνὰ τὸν κόσμον Ἀγγλικανικῆς Ὁμολογίας, ἐχόντων κατὰ νοῦν τὴν μακραίωνα μαρτυρίαν τῆς Ἁγίας Ὀρθοδόξου Ἐκκλησίας ἐν τῷ κεφαλαίῳ τῆς ἀναλλοιώτου πίστεως τῆς Ἐκκλησίας τοῦ Χριστοῦ. Αἶνον ἀναπέμπομεν τῷ Θεῷ διά τε τὴν ἐμμονὴν καὶ τὴν πιστότητα, οὐ μὴν ἀλλὰ καὶ διὰ τὸ νέφος μαρτύρων ἐκ τῶν Ἐπισκόπων ἱερέων καὶ πιστῶν τῆς πρεσβυγενοῦς Ἐκκλησίας Κωνσταντινουπόλεως.

Εὐχαριστοῦμεν τῷ Θεῷ ὅτι Ὑμεῖς, οἱ Ὀρθόδοξοι ἡμῶν ἀδελφοὶ παρέχετε μαρτυρίαν περὶ τοῦ Χριστοῦ, ἀπὸ τῶν πρώτων ἡμερῶν τῆς Ἐκκλησίας ἄχρι σήμερον, ὑπεραμυνόμενοι τοῦ ἀνεκτιμήτου θησαυροῦ τῆς

Μετὰ τῆς Α.Θ. Παναγιότητος ἡ Α. Χάρις ὁ Ἀρχιεπίσκοπος Καντουαρίας. Παρ' αὐτὸν ὁ Σεβ. Μητροπολίτης Φιλαδελφείας κ. Ἰάκωβος, παρὰ δὲ τὴν Α.Θ.Π. ὁ Σεβ. Μητροπολίτης Πριγκηποννήσων κ. Δωρόθεος. Εἰς τὸ βάθος ὁ Ἀρχιγραμματεὺς τῆς Α. καὶ Ἱ. Συνόδου Ἀρχιμ. κ. Συμεὼν Ἀμαρύλλιος.

His Holiness Athenagoras and the Archbishop of Canterbury among members of the Holy Synod.

Χριστιανικῆς ἡμῶν πίστεως, τῆς ἐμπεπιστευμένης εἰς τοὺς Ἁγίους. Εὐχαριστοῦμεν τῷ Θεῷ, διὰ τὴν πίστιν ἀναριθμήτων χιλιάδων ἐν ὄψει διωγμῶν καὶ κινδύνων εὑρισκομένων εἰς πολλὰς χώρας. Ταπεινῶς χαιρετίζω ὑμᾶς ὡς ἀγαπητοὺς ἡμῖν ἀδελφοὺς ἐν Κυρίῳ.

Ἐπιτραπήτω μοι ἵνα εἴπω πόσον βαθέως ἐκτιμῶμεν πᾶν ὅ,τι ἐνισχύει καὶ αὐξάνει τὴν κοινωνίαν μεταξὺ τῶν δύο Ἐκκλησιῶν ἡμῶν. Ἐπὶ πᾶσι χαίρω σκεπτόμενος τὰς πολλὰς εὐκαιρίας κατὰ τὰς ὁποίας Θεολόγοι τῶν δύο ὁμολογιῶν ἡμῶν συνεσκέφθησαν ἐν βαθείᾳ πάντοτε συμπαθείᾳ, καὶ αὐξούσῃ κατανοήσει καὶ συμφωνίᾳ. Ἐλπίζομεν διακαῶς ὅτι τὸ ἔργον τοῦτο θὰ συνεχισθῇ καὶ γνωρίζω ὅτι ἡ Υ. Θ. Παναγιότης συμμερίζεται τὴν ἐπιθυμίαν ταύτην. Ἐλπίζω διακαῶς καὶ προσεύχομαι ὅπως ἐν πρώτῃ δυνατῇ εὐκαιρίᾳ Θεολόγοι τῆς ἡμετέρας Ἀγγλικανικῆς Ἐκκλησίας καὶ τῆς Ὑμετέρας Ὀρθοδόξου συνέλθωσι καὶ αὖθις ὑπὸ τὴν καθοδήγησιν τοῦ Ἁγίου Πνεύματος, πρὸς συνέχισιν τοῦ ἀπὸ μακροῦ ἀρξαμένου καλοῦ ἔργου καὶ προετοιμασίαν τῆς ὁδοῦ πρὸς πλήρη καὶ τελείαν ἕνωσιν τῶν δύο Ἐκκλησιῶν, οὕτως ὥστε αἱ ποικιλίαι ὡς πρὸς τὴν ἑρμηνείαν τῶν μυστηρίων τῆς Ἀποκαλύψεως νὰ ἐμπλουτήσωσι τὴν κοινὴν ἡμῶν λατρείαν τῆς Ἁγίας καὶ Μακαρίας Τριάδος.

Ἐπειδὴ δ' αἰσθανόμεθα τὴν ἀνάγκην ὅπως ἀναπτύσσωμεν ἑκατέρωθεν συνεχῶς κοινὸν πρόγραμμα πρὸς διατήρησιν ὡς ζώσης τῆς ἑνότητος ἡμῶν, εὐχαριστῷ τῇ Ὑμετέρᾳ Θ. Παναγιότητι ἰδιαιτέρως, διότι ὑπὸ τὴν προσωπικὴν Αὐτῆς μεγαθυμίαν ἐξησφαλίσθησαν ὡρισμέναι θέσεις ἐν τῇ περιωνύμῳ Θεολογικῇ Σχολῇ τῆς Χάλκης εἰς νέους κληρικοὺς ἡμῶν, τοῦθ' ὅπερ ἀποβαίνει πρὸς μεγάλην αὐτῶν ὠφέλειαν. Ἐπιθυμῶ ὅλως ἰδιαιτέρως ὅπως ἐκφράσω τὴν ἐπὶ τούτῳ εὐγνωμοσύνην μου, καθ' ὅτι αἱ ἀναπτυσσόμεναι ἐπαφαὶ μεταξὺ τῶν νέων Κληρικῶν καὶ λαϊκῶν ἡμῶν μετὰ τῶν ὑμετέρων ἀναμφιβόλως θέλουσι συντελέσει εἰς στενοτέραν ἕνωσιν καὶ κατανόησιν ἑκατέρωθεν. Εὐχαριστοῦμεν τῷ Θεῷ διὰ τὴν ἀκλόνητον ὑπὲρ Χριστοῦ μαρτυρίαν. Ἐπὶ τούτοις ἐπιτρέψατέ μοι νὰ σᾶς εὐχαριστήσω διὰ τὴν ἐξόχως θερμὴν ὑμετέραν ὑποδοχήν, τὴν δαψιλῆ φιλοξενίαν καὶ διὰ τὴν ὑμετέραν ἀδιάλειπτον ἀγαθὴν διάθεσιν πρὸς τὰς Ἐκκλησίας τῆς Ἀγγλικανικῆς Ὁμολογίας, ἐξ ὅλης τῆς καρδίας εὔχομαι ὅπως ὁ Οὐράνιος ἡμῶν Πατὴρ πληροῖ Ὑμᾶς πλουσίως διὰ τῆς Θείας Αὐτοῦ Χάριτος καὶ ὅπως δυνηθῆτε ἵνα συνεχίσητε ἐπὶ μακρόν, ὅπως ἦτε ὁ Ἀληθὴς Ποιμὴν τοῦ ἐμπεπιστευμένου Ὑμῖν ποιμνίου. Εὔχομαι ὅπως ὑπὸ τὴν ἡγεσίαν Ὑμῶν αἱ Ὀρθόδοξοι Ἐκκλησίαι αὐξάνωσι ἐσαεὶ ἐν τῇ ἀληθείᾳ καὶ τῇ ἰσχύει τοῦ Κυρίου, καὶ ὅπως αἱ δύο ἡμῶν Ἐκκλησίαι συναυξάνωσι ἐν ἑνότητι, ἀληθείᾳ καὶ ὁμονοίᾳ. Εἴθε νὰ εἴμεθα ἀπὸ κοινοῦ ὄργανα τῆς εὐδοκίας τοῦ Θεοῦ ὑπὲρ τῆς περαιτέρω προωθήσεως τῆς ἑνότητος τοῦ Χριστιανισμοῦ καὶ τῆς ἀληθοῦς εἰρήνης τῆς Μιᾶς, Ἁγίας Καθολικῆς καὶ Ἀποστολικῆς ἀνὰ τὴν Οἰκουμένην Ἐκκλησίας Αὐτοῦ. Ἀπευθύνων τὰς ἀπείρους μου εὐχαριστίας καὶ τὴν εὐγνωμοσύνην μου πρὸς τὴν Ὑμετέραν Παναγιότητα διὰ τὴν εὐγενῆ διάθεσιν διαβεβαιοῦμαι Ὑμᾶς περὶ τῶν προσευχῶν ὅλων τῶν ἐν κοινωνίᾳ μετὰ τῆς ἕδρας τῆς Καντουαρίας εὑρισκομένων ὑπὲρ τῆς ἁπανταχοῦ τοῦ κόσμου Ἁγίας Ὀρθοδόξου Ἐκκλησίας. Ἀγάλλομαι δὲ ἐν τῇ βεβαιότητι ὅτι αἱ προσευχαὶ Ὑμῶν θὰ ὦσιν μεθ' ἡμῶν ἵνα καὶ ἡμεῖς ὦμεν σταθεροὶ ἐν τῇ πίστει καὶ συνεργοὶ μεθ' Ὑμῶν.

ΣΗΜ. Ὁ Ἀγγλικανὸς Πρωθιερεὺς αὐθημερὸν ἐξεφώνησεν ἐν τῷ Ἀγγλικανικῷ Ναῷ λόγον, ὅστις δικαίως ἐχαρακτηρίσθη ὡς «Ὕμνος τῆς Ὀρθοδοξίας». Δημοσιεύεται εἰς τὴν σελίδα 22 τοῦ παρόντος τεύχους.

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His Grace the Archbishop of Canterbury, Dr. Geoffrey

Ἡ Α.Θ. Παναγιότης μετὰ τῆς Αὐτοῦ Χάριτος τοῦ Ἀρχιεπισκόπου Καντουαρίας ἐν μέσῳ τῆς Πατριαρχικῆς Αὐλῆς, πρὸ τῆς κλίμακος τῶν Πατριαρχικῶν δωμάτων.

His Holiness Athenagoras and the Archbishop of Canterbury with their retinues at the entrance of the Patriarchal residence.

On November 29th and 30th, prior to his now famous meeting with Pope John XXIII at the Vatican, the Most Honourable Archbishop of Canterbury, Dr. Geoffrey F. Fisher, paid an equally momentous visit to His Holiness Athenagoras I at the Ecumenical Patriarchate.

The Archbishop himself described his visit to the Phanar as a historic one, stressing that this was the first time that an Archbishop of Canterbury had come to see the Ecumenical Patriarch in his official capacity as head of the Anglican Communion.

The Archbishop's visit to Istanbul, which was replete with impressive ceremonies, was climaxed by his attendance at the Liturgy in the Patriarchal Church on the holiday of St. Andrew, who is the Patron Saint of the Patriarchate. After the impressive service, there were speeches by His Holiness and His Grace. The Patriarch spoke of the friendship between the two Churches, which has been "honored by men and blessed of God." In his reply, the Archbishop referred to the theological changes of the past, and expressed hopes for further developments in this field. His Grace also praised the Orthodox Church for its interest and activity in the World Council of Churches. The ceremony was concluded by the presentation to the Archbishop of an "engolpion."

The Liturgy was followed by a banquet at which the Archbishop was the guest of honor, and later in the afternoon the Patriarch paid a return call on the Archbishop at the English Consulate. The last major event of Dr. Fisher's stay was an Evensong service at the Anglican Church in Istanbul, where he paid a remarkable tribute tot Orthodoxy.

We reprint here: (1) His Holiness Athenagoras' greeting to the Archbishop of Canterbury at the Patriarchal Church; (2) the Archbishop's reply to His Holiness; and (3) the sermon which the Archbishop delivered at the Anglican Church in Istanbul.

THE ADDRESS OF HIS ALL-HOLINESS THE ECUMENICAL PATRIARCH ATHENAGORAS I

(At the Patriarchal Church, Nov. 30, 1960)

Most Reverend Brother in Christ.

Full of love and joy in the Lord, We, the Venerable Hierarchy of this See, the Reverend Clergy and the Faithful, greet You in this most holy center of the Eastern Orthodox Church. We acclaim the blessed presence of Your Grace so dearly beloved and esteemed as the most honored Head of the venerable Anglican Church and the occupant of its Archiespiscopal See, which throughout the ages has been both glorious and historical.

Your Grace adds lustre to the Anglican Church and

by your deep wisdom, prudence and courage you are leading it to great achievements.

You are welcome among us, dearly beloved and reverend brother.

We have had the special happiness and honour of meeting Your Grace in the United States in the year 1946, while performing our humble office there, and of communicating with you on many occasions. But we meet now on this ancient site of the Apostolic Church in an atmosphere both solemn and happy, at a time which coincides with the feast of the Glorious Saint Andrew, the First called Apostle, the founder of this most holy Oecumenical Patriarchal See. Our meeting, on the one hand, enriches in our hearts these personal memories of friendship of that time, and of the many contacts by correspondence from afar; on the other hand, it will open a new chapter in the fraternal relationship between our two Churches, which has always been a tradition treasured by us and approved by the Almighty.

Furthermore, it will open to us wider horizons of Oecumenical collaboration by which we may attain the unity between the holy Churches of God, which accords with the deep longings of the whole Christian world, and with the efforts and endeavours of our two Churches. Those endeavours have continued since 1930 when our Church was represented at the Lambeth Conference.

We feel the necessity of unity and the responsibility of the Churches to bear witness in the world for the Lord, Who is our only hope. We feel this even more strongly when we approach the Holy Places as Your Venerable Grace and our humble self have done drawing near as pious pilgrims to the Cave of Bethlehem, which proclaims the message of Christmas, and to the most Holy and Life-receiving Sepulchre which gave back the Risen Christ, the founder of the Church.

Now in these days when Ephrate is preparing to send forth the Only Begotten to the world, we in the fellowship of the Holy Spirit welcome Your Grace with your beloved and reverend companions; and we thank you warmly for the tokens of your continuous friendship and your paternal affection towards our spiritual brothers and to our Orthodox people in Great Britain.

Finally we pray to God to bless your distinguished office of Primate, for the benefit of the venerated Anglican Church. May God steadfastly guide the thoughts and actions of us all "into the building up of the Body of Christ till we all attain unto the unity of the faith and the fellowship of the Holy Spirit." Amen.

THE ADDRESS OF THE MOST REVEREND ARCHBISHOP OF CANTERBURY

(At the Patriarchal Church, Nov. 30, 1960)

Your All-Holiness, I have just paid a very brief but unforgettable visit to Jerusalem, to the Holy Places and scenes of our Blessed Lord's earthly life, crucifixion and resurrection. You will understand how deeply moved I was by that experience; and may I say how greatly I appreciated the warm welcome which I received from your brother, His Beatitude Benedictos, by the Confraternity of the Holy Sepulchre and by the very many members of the Greek Orthodox Community — to whom, indeed, I must add the Heads of the other Christian communities in Jerusalem.

There is much sorrow, division and tragedy in the Holy Land where our Saviour Christ preached His Gospel and wrought our Redemption and sent forth His Church. But from all Christian people I received a true Christian welcome. I shall never forget the scene in the Manger Square in Bethlehem, and in the Church of the Holy Nativity when the whole community united to do me honour, and the Archbishop Artemios with his brethren received me at the altar and allowed me to give them my blessing, and I knelt at the altars of the Greek, Latin and Armenian Churches to pray for their prosperity and for the true unity of Christendom.

Then on my way here, I had the great pleasure of staying with the Metropolitan of Beirut and receiving his hospitality and friendship.

And now, Your All-Holiness, I am here as your guest, the guest of the Patriarch of Constantinople and Oecumenical Patriarch of the Orthodox world, and I do not know how to express my sense of joy and gratitude at being so received by you. Your All-Holiness, I find first a deep personal joy in renewing a friendship which began when your office was in the United States. Then it gives me special joy that being here as Archbishop of Canterbury and Primate of All England, I can convey to you the loving greetings of our whole Church. And yet again by my position in the Anglican Communion and Chairman of our Lambeth Conference, I can assure you that there is throughout our Communion deep affection and respect for your All-Holiness and delight that I am able to bring their greetings, also, as this is only the second time in history that an Archbishop of Canterbury has visited the Phanar.

When Archbishop Lang came in 1939, he was recovering from a serious illness and traveling for his health, and almost by accident he visited Jerusalem and the Phanar in his journey. It may be said, therefore, that

I am the first holder of my ancient office to come officially and of set purpose to visit you and your Church. And here may I say that above all I value as a sign of our unity that it was my privilege to be present at the Holy Mysteries on your patronal feast of the beloved Apostle St. Andrew.

May I first assure Your All-Holiness of the boundless gratitude and love which fills our hearts throughout the Anglican Communion as we think of the age-long witness of the Holy Orthodox Church to the unchanging faith of the Church of Christ. We praise God for the steadfastness and faithfulness, even more, the many martyrdoms of Bishops, priests and faithful people of the ancient Church of Constantinople. We thank God for the steadfast witness to Christ given by you, our Orthodox brethren, from the earliest days of the Church until now, in defense of the priceless treasure of our Christian faith, once for all delivered to the saints. We thank God for the faithfulness of countless thousands in the face of persecution and danger in many lands. We humbly greet you as our beloved brethren in the Lord.

And may I say how deeply we welcome everything which may deepen and increase the fellowship between our two Churches. Above all I rejoice to think of the many occasions on which theologians of our two Communions have conferred together, always in deep sympathy and always with growing understanding and agreement. It is our earnest hope that this work may continue, and I know that Your All-Holiness shares my desire. It is my earnest hope and prayer that at the earliest opportunity, theologians of our Communion and yours shall meet together again under the guidance of the Holy Spirit to carry forward the good work long ago begun, and to make a way which may lead to a full and complete unity between our two Churches, so that the diversities of our approaches to the Divine Mystery of Revelation may enrich our common adoration of the Holy and Blessed Trinity.

And since we need a succession of joint experience to keep our unity alive, I thank Your All-Holiness especially that by your personal generosity, several of our young priests have been provided with places at the great academy of Halki to their immense benefit. I wish especially to express my gratitude for this, since increasing contacts between our younger clergy and layfolk with yours, will undoubtedly result in closer unity of spirit and understanding in the future.

So finally may I thank you for your so warmhearted welcome, your generous hospitality, and for your unfailing goodness to the Churches of the Anglican Communion. With my whole heart I pray that our Heavenly Father will fill you richly with His divine grace, that you may long continue to be the true Pastor of the flock committed to your charge. I pray that under your leadership the Churches of the Orthodox Communion may increase ever in the righteousness and power of the Lord, and that our two Churches may increase together in unity, truth and concord. May we together be instruments of God's goodwill for the furtherance of the unity of Christendom, and for the true peace of His One Holy Catholic and Apostolic Church throughout the world. In conveying my utmost thanks and gratitude to Your All-Holiness for your great kindness, I assure you of the prayers of all in communion with the See of Canterbury for the Holy Orthodox Church in every part of the world; and I rejoice in the certainty that your prayers will be with us, so that we too may be steadfast in the faith, and be fellow workers with you in the fellowship of the Holy Spirit.

SERMON BY THE ARCHBISHOP OF CANTERBURY AT THE ANGLICAN CHURCH IN ISTANBUL

(November 30, 1960)

"Brethren, I count myself not to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of this high calling of God in Christ Jesus." (Phil. 3:13-14)

I GREET YOU, my brethren of the Anglican Communion here in Istanbul and others who are our friends, with great emotion. The journey on which I am engaged is no ordinary journey. I feel that I am truly walking in the spirit of the apostles in my visits, first to Jerusalem, here to Istanbul and then to Rome. Indeed the fact that I am able to travel freely about the world as I have done perhaps illustrates a special virtue of the Anglican Communion and its natural kinship to the times of the apostles. Every Church within the whole Catholic and Ecumenical Church of Christ must have its local habitation, its territorial significance, its particular name, its appointed head; and I am come to you as the appointed Primate of the whole Church of England. But every Church must look beyond itself to the family of Churches, as in Apostolic times the Church in Jerusalem looked out first as a leader and then as a fellow member only, to the Churches in Asia, in Egypt, in Greece and in time to Rome. So the See of Canterbury has come to have an almost patriarchal place in the Anglican Communion, not unlike the position of the Ecumenical Patriarch in the family of Orthodox Churches and compatible with the place of the Pope in the family of Churches which makes up the Roman Communion. It is perhaps a loss to the Great Church that the Protestant Churches as such have lost the tradition of Territorial Sees and Patriarchal Offices. And yet with these territorial ideas go great dangers. Our Lord Himself committed the Gospel of the

Kingdom of God to be embodied in an Apostolic Church which quickly came to express itself through territorial and local self-directing Churches, one in the fellowship of the Holy Spirit, diverse in areas of jurisdiction and in freedom to interpret the doctrines delivered by Scripture and by Creeds, according to the measure of their faith. And yet every such limitation within the confines of one particular Church and one particular Communion is liable at the same time to limit and imprison the Spirit. For everything which binds a Church or Communion too closely to an earthly possession, to its own place and primacy of honour, may expose it to the temptations with which the world, the flesh and the devil assail every organized body upon earth.

The Anglican Communion along with other Communions has its earthly possessions and shares in all the burdens of them and the sins which so easily beset them. Within it the Archbishop of Canterbury has come to have a place of primacy and honour; but it is one which can claim nothing more than that. It jealously rejects and is jealously protected from any claim to powers of jurisdiction or of doctrinal interpretation. Partly, perhaps, for that reason the Archbishop of Canterbury is free to travel where he will and to meet in friendship all who are willing to meet him in the Christian and non-Christian world. Only once before has an Archbishop visited Jerusalem or the Ecumenical Patriarch in Istanbul: Archbishop Lang did so in 1939; but his visits were attached to a Mediterranean tour when he was seeking to regain his health after a severe illness. There have been countless exchanges of friendship and goodwill between the Church of England and the Ecumenical Patriarch and all the other Orthodox Churches, as well as close ties with the Armenian Church and other ancient Churches of the East. But this is the first time that an Archbishop of Canterbury has come in his official capacity and of deliberate purpose, to these ancient Churches.

What I now speak, I speak in humility as a fellow disciple with them. Every Church is always affected both for good and for ill by the various historical situations in which it finds itself; it cannot control these historical situations very much; and if it tries to do so by enforcement of its own authority or by secular power, it does more harm than good. Our Lord has once and for all taught the Church that it best does His work as He did it, by long suffering, patience, and the edurance of suffering and death. Yet every Church moved by a true and inevitable sense of responsibility for the Church and for its children, though not always by that motive alone, has reached out after the power with which to protect its people and its possessions, and to master the course of history. That has been so only too clearly in the West. Here in the East one cannot forget the bitter, cruel courses that history has taken. The early centuries of the Church were distracted by struggles for people. Then came the darkness when secular and political power over a great part of the Eastern world and in particular over the Church here in Constantinople and in Greece passed into the hands of non-Christians of another race and creed. The outward history of the Orthodox Churches throughout the centuries, and in some parts even to this day, has been a long, exhausting and bitter struggle for the right to survive, to be the Church, to bear its witness to the faith of the Church and to the Kingdom of God.

The Anglican Communion has almost everywhere (except for brief and tragic episodes) lived its life in quieter conditions and has won and preserved its Apostolic freedom by easier and more gracious circumstances. For that very reason we enter very humbly, and with deep and loving sympathy, into the history of the Eastern Churches. Has not the Spirit said to them, in such words as were said to one of the Churches of Asia in the Revelation of Saint John the Divine, "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the Churches." (Rev. 2:9-11)

Every Christian and every Church must ever alternate between withdrawal from the world and entry into the world. By force of history, the Orthodox Churches have been driven again and again to withdraw from the world and to find all their strength and hope in the offering of their hearts in the Liturgies of the Church; and by so doing they have made and make an essential and ever memorable contribution to the whole Church. As I think of that contribution words and phrases from the twelfth chapter of the Hebrews come specially to my mind:

> "Consider Him who endured from sinners such hostility against Himself, so that you may not grow weary or faint-hearted."
>
> "The Lord disciplines him whom He loves and chastises every son whom He receives. If you endured chastening and discipline, God is treating you as sons; for what son is there whom the father does not discipline."
>
> "Strive for peace with all men, and for the holiness without which no-one shall see the Lord."

These Churches in the East have indeed experienced in their long history the "blazing fire, and darkness, and gloom, and a tempest." But through it all they found their comfort in the uplifted power of Christian worship:

"You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels and to the general assembly and church of the firstborn who are enrolled in heaven, and to a Judge who is God of all, and to the spirits of just men made perfect, and to the sprinkled blood that speaks better things than the blood of Abel."

In Jerusalem the Greeks call the Church of the Holy Sepulchre the Church of the Resurrection. Is it not true to say that for the Orthodox Church every Church is the Church of the Ascension? So in advance of history the writer of the Epistle to the Hebrews foresaw in the words I have quoted the Spirit of the Divine Mysteries as they are celebrated by the Orthodox and Eastern Churches. We Anglicans of other tongues and temperaments and historical circumstances have found preeminently in the liturgical order of the Book of Common Prayer such an expression of that same worship as is congenial to us. But it in no way prevents us from entering with emotion, with sincerity, with joyful hearts and with awe into the worship of the Orthodox Liturgy. The writer to the Hebrews foresaw again the spirit of the Orthodox Churches as they passed through the fires of history when he said: "Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12:28-29)

But more must be said if withdrawal from the world is a necessary part of the life of every Church, so is its entry for witness into the world. It would have been no matter for wonder if the Orthodox Churches, so driven back into themselves and into their tradition of faith and of the worship which expressed it, had kept to themselves alone, looking backward, looking upward but not interested to look forward into the future of a world which had treated them so ill or of a Church which had come to find its only consolation in the heavenly places. In part that has perhaps been true. And yet it is to the glory of the Orthodox Church that in this great period of renewal which is moving through the whole Church, they have not stood aloof but have entered it with a firm spirit into the Ecumenical adventure, to the great strengthening and encouragement of us all.

The note of this period of renewal is Reform by Reconciliation. The Orthodox Churches might have withdrawn within the strongholds of their own tradition. But on the contrary while holding fast to their traditions, they have freely and frankly entered into the work of Reconciliation. Of course, in that growth of unity of spirit we may find many differences of approach, sometimes doctrinal, sometimes practical, sometimes a mixture of the two. But illuminating and purifying such differences is the Unity of Spirit wherein we find ourselves utterly at one, and walking as brethren together in the House of the Lord and in the beauty of Holiness.

May I draw a distinction here which I find useful between Unity and Union in the Church and between the Churches. Union for me stands for something formal, functional, reasoned and ratified. Such Unions have a very great importance, a truly sacramental importance, whether in the union of the marriage bond or the Union of Churches in one Communion. It is to that kind of Church Union, a formulated Union, a concordat between Churches still separately identifiable and responsible, that the Churches are slowly beginning to reach out. But a sacrament is always within the wider context of Christian faith; and Church reunion is a goal set within a wider context of the now existing unity of the Spirit in which the Churches can now walk and increasingly do walk. And though Union is not yet attained or fully attainable between the Orthodox Churches and the Anglican Communion, a blessed unity of the Spirit embraces us all in the fellowship of the Holy Spirit; and so, as we look to the future, we work together in the Ecumenical Movement, as tried and trusted partners.

Saint Paul's words which I took for a text begin as an expression of his individual faith, but at once he speaks in and for the whole Church. Each of us in his own individual life must, like Saint Paul, forget what lies behind and strain forward to what lies ahead as we press towards the goal set before us by God in Christ Jesus. But the Church must share the same outstretching eagerness if it is to do its duty to its members. And Saint Paul looks on to us when he says those of us who are mature must be thus minded — holding true indeed to every teaching of the Holy Spirit already revealed to us, but knowing that if in anything we have in the past been otherwise minded, God will reveal that also to us. The Church is at the same time the Church of faith once revealed and the Church of discipleship.

So I as an Anglican and for our Anglican family of Churches and with all of you here greet our brethren of the Orthodox, rejoicing with them if not yet in one united body yet in one spirit, one hope of our calling, one Lord, one faith, one baptism, one grace given to each of us according to the measure of Christ's gift, one God and Father of us all, Who is above all and through all and in all. (Eph. 4:4-7).

ETHIOPIAN COPTIC CHURCH

Ethiopian Orthodox Bishop Philippos of Jerusalem and the Holy Land left Jerusalem by plane for Ethiopia to review the situation of the Coptic Church there following the recent abortive coup against Emperor Haile Selassie. The Bishop had been in contact during the political crisis with the emperor, a close friend of his.

Archbishop of Canterbury Visits Constantinople and Rome

(Edited from reports of the "Ecumenical Press Service" in Geneva)

ON NOVEMBER 29 and 30, 1960, before he met with Pope John XXIII at the Vatican, The Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury, was in Istanbul as the guest of His All Holiness Athenagoras, the Ecumenical Patriarch of Constantinople and as "first among equals" the spiritual leader of the Eastern Orthodox Church.

It also was a visit notable for its cordiality and warmth. On his arrival the Archbishop was driven straight from the airport to the Church of the Phanar, the See of the Ecumenical Patriarch where His All Holiness celebrated the liturgy and offered prayers for the unity of all Churches.

Later the two Primates had discussions in the Patriarch's study, which reportedly dealt with the possibilities of "a confederation of Christian Churches." By this was understood to mean confederational relationship of all Churches, regardless of their doctrinal differences.

The Patriarch was said to have praised the work of the World Council of Churches, but to have told the Archbishop that it should be enlarged to include Roman Catholics. Referring to the Second Vatican (Ecumenical) Council called by Pope XXIII, the Patriarch said that he was willing to go anywhere for the cause of unity and would visit Rome on the condition that he be received as an "equal."

The two confessional leaders also reportedly agreed to a resumption of theological talks with representatives including the whole Orthodox Church, and not just the Greek Orthodox segment, as before. This was understood to be contingent upon a consultation with heads of the autocephalous churches to be held at a Pan-Orthodox synod in Rhodes.

Proceeding to Rome, the Archbishop of Canterbury called upon Pope John XXIII at the Vatican on December 2. The meeting was quiet, with no outward fuss and the barest minimum of ceremony. It took 55 minutes and what words passed between the two Christian leaders may never be revealed. They were alone except for an interpreter and even photographers were barred from recording the historic meeting. Statements issued following the meeting on behalf of both the Pope and the Archbishop discussed it in the mildest of terms. All sources emphasized the cordiality of the meeting and agreed that there was no discussion of negotiations concerning church union.

The statement by the Archbishop said the Pope had "expressed his great desire . . . to increase brotherly feelings among all men, especially among all Christians, and the Archbishop confirmed out of his knowledge and experience how keen and widespread was the desire in many churches to act for the same purpose."

It said it "was never intended that this should be an occasion for consideration of particular problems or issues, and the meeting retained throughout the character of a visit of courtesy. It was marked by a happy spirit of cordiality and sympathy, such as befitted a notable event in the history of church relations."

The Archbishop later told reporters that he had greeted the Pontiff with the words, "Your Holiness, we are making history," and the Pope had agreed.

Later, the Pope is said to have told cardinals and prelates in the Vatican that "we remained at the threshold of the great problems." The official Vatican communiqué related that the Archbishop was received "graciously by the Supreme Pontiff who engaged him for nearly an hour" and that "the Holy Father interested himself particularly in the recent journey of the illustrious visitor in various nations of the Orient. . . ." It said also that "the conversations, always characterized by sentiments of sympathy, turned also to personal memories of a spiritual nature."

Particular importance was credited to the meeting of the Archbishop with Augustin Cardinal Bea, head of the Secretariat on Christian Unity for the Vatican Council.

During this visit it was reportedly agreed that an immediate liaison should be set up between the secretariat and Lambeth Palace (the headquarters of the Anglican Communion) to facilitate the free flow of information in both directions.

Dr. Fisher is said to have told Cardinal Bea that he considered the Secretariat "a very useful organ" and made clear that he would be glad to give assistance and would be pleased to know of any ways in which help could be offered in its work.

Earlier the Archbishop preached the third of three sermons delivered during his unprecedented 12-day tour. Addressing a large congregation at Evensong in All Saints' Anglican Church, he said of his visit, "This could only happen, I could only have suggested my visit here, because the Pope on his side made it clear he would receive me in a similar spirit in the courtesy of Christian brotherhood. Here is indeed a day of the Lord, like many days of the Lord, simple, unspectacular, hardly to

ARCHBISHOP IAKOVOS TO GIVE PRAYER AT PRESIDENTIAL INAUGURATION

Archbishop Iakovos has accepted an invitation, officially extended to him by Senator John Sparkman of Alabama, to give a prayer at the inauguration of President-elect John F. Kennedy in Washington on January 20, 1961. Thus our new President, who will become the first Roman Catholic inaugurated into the nation's highest office, will be following the precedent established by President Eisenhower in 1957 (when the late Archbishop Michael delivered a prayer at his second inauguration) of inviting a prelate of the Eastern Orthodox Church to join Protestant, Catholic and Jewish representatives in invoking God's blessings upon the momentous occasion. The invitation to Archbishop Iakovos is of course impressive verification of the fact that Eastern Orthodoxy is considered in official quarters as one of the four major faiths in America.

The inauguration will take place at 12 noon on Friday, January 20, at stands erected in front of the Capitol, and the official program will open with a selection by the U.S. Marine Band. The invocation will be given by Richard Cardinal Cushing of Boston, a long-time personal friend of Mr. Kennedy, and Catholic spiritual leader of the Archdiocese in which the President-elect's parish church is located. After the invocation, the great soprano, Miss Marian Anderson, will sing a solo. Archbishop Iakovos will then deliver the first prayer.

House Speaker Sam Rayburn will administer the oath of office to Vice-President Lyndon B. Johnson, after which Dr. John Barclay, Pastor of the Central Christian Church of Austin, Texas, to which Mr. Johnson belongs, will give the second prayer. The renowned poet Robert Frost will then read a poem that he composed especially for the occasion.

President Kennedy will take the oath of office from Chief Justice Earl Warren, and then deliver his inaugural address. Rabbi Nelson Glueck, President of the Hebrew Union College of Cincinnati, Ohio, will close the ceremony with his prayer, and the inauguration will end with the playing of the Star-Spangled Banner by the Marine Band.

While in Washington for the inauguration, Archbishop Iakovos will also attend the Inaugural Concert on the evening of January 19, which will be held at Constitution Hall and will feature the National Symphony Orchestra, conducted by Howard Mitchell, and various famous soloists. His Eminence will also attend the Inaugural Reception given after the inauguration at the Sheraton-Park Hotel "in honor of the Governors of the States and Special Distinguished Guests."

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be observed, a whisper of the still small voice of the Holy Spirit."

Continuing, the Archbishop outlined what some observers termed his plan for "a commonwealth of all churches." Unity, not union is the key-word now, he stressed, "for church union or reunion rests above reconciliation of jurisdiction and authorities so that within the One Holy Catholic and Apostolic Church the particular Churches of Christendom may be duly related to one another in terms of co-ordination and full community. But unity is of the spirit and into that unity of discipleship and mutual love the Churches can enter already and are entering now."

On December 3, Dr. Fisher, fresh from his visit in Rome, arrived home in London. He told reporters who met him at the airport he was confident the way was now clear for friendlier relations between the Anglicans and Orthodox and Catholics. "Far more has been accomplished than I ever expected," he declared.

ECCLESIASTICAL NOTES

(From the releases of Religious News Service)

Secret St. Mark Gospel

NEW YORK.—Discovery two years ago of an ancient letter ascribing a secret Gospel to St. Mark and narrating a miracle absent from the accepted Gospel of Mark, was made public here by Dr. Morton Smith, Associate Professor of History at Columbia University. Dr. Smith said he found the copy in Greek among ancient manuscripts at the Monastery of Mar Saba 12 miles southeast of Jerusalem. He supports Clement of Alexandria as the author of the original letter.

Russian Patriarch Guest of Athens Orthodox Archbishop

ATHENS.—Patriarch Alexei of Moscow, head of the Russian Orthodox Church, arrived here from Istanbul, Turkey, for a three-day visit to Greece as the guest of Archbishop Theoklitos, head of the Orthodox Church in this Country.

The Russian Patriarch was welcomed at the airport by Archbishop Theoklitos, six other Greek Metropolitans, Russian Ambassador Michael Sergeyev and a group of Bulgarian, Czechoslovak, Hungarian, Romanian and Lebanese diplomats. In a brief address, Archbishop Theoklitos expressed the "certainty" that the Near and Middle East tour which Patriarch Alexei had undertaken would "strengthen" the bonds and revitalize the love between the Orthodox Churches." "I am sure," he added,

Η ΦΙΛΟΠΤΩΧΟΣ ΑΔΕΛΦΟΤΗΣ

Ἐπὶ τῇ ἐνάρξει τοῦ Νέου Ἔτους 1961 τὸ Κεντρικὸν Διοικητικὸν Συμβούλιον τῆς Φιλοπτώχου Ἀδελφότητος Ἑλληνίδων Κυριῶν Ἀμερικῆς Βορείου καὶ Νοτίου, διὰ τοῦ Σεβασμιωτάτου Προέδρου αὐτοῦ, Ἀρχιεπισκόπου κ. κ. Ἰακώβου, εὔχεται εἰς τὰ 375 Φιλόπτωχα Τμήματα, Εὐτυχὲς τὸ Νέον Ἔτος καὶ πάροχον παντὸς ἐπιθυμητοῦ.

Κατὰ τὸ τελευταῖον Συνέδριον τῆς Φιλοπτώχου Ἀδελφότητος ἐπ' εὐκαιρίᾳ τῆς ΙΕ'. Κληρικολαϊκῆς Συνελεύσεως ἐν Buffalo, N. Y. (17—24 Σεπτεμβρίου 1960), ἐτέθησαν αἱ βάσεις ἀναδιοργανώσεως τῆς Φιλοπτώχου Ἀδελφότητος, σύμφωνα μὲ τὰς ἀνάγκας, αἱ ὁποῖαι ἐδημιουργήθησαν μὲ τὴν πάροδον τοῦ χρόνου, καὶ πρὸς καλλιτέραν κατεύθυνσιν καὶ ἀξιοποίησιν τῆς δράσεως τῆς Φιλοπτώχου ἐνταῦθα καὶ ἔξω τῆς Ἀμερικῆς. Μεταξὺ τῶν ἄλλων ἐλήφθη καὶ ἡ ἀπόφασις, ὅπως διὰ τοῦ «Ὀρθοδόξου Παρατηρητοῦ», τοῦ ἐπισήμου ἐκκλησιαστικοῦ ὀργάνου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, δημοσιεύωνται νέα σχετικὰ πρὸς τὴν Φιλόπτωχον. Εὐχαρίστως ὅθεν δίδομεν μικρὰν περίληψιν τῶν ἀποφάσεων τοῦ Συνεδρίου.

Ἐκτὸς τῶν ἀλλαγῶν μερικῶν παλαιῶν ἄρθρων τοῦ Καταστατικοῦ, καὶ τῆς ψηφίσεως νέων τοιούτων, αἱ ἀποφάσεις αὗται δίδουν ὥθησιν καὶ ἀνοίγουν νέους ὁρίζοντας κοινωφελοῦς δράσεως εἰς τὴν Φιλόπτωχον Ἀδελφότητα.

Φιλόπτωχος Ἀδελφότης

Ἡ Φιλόπτωχος Ἀδελφότης εἶναι ἡ μόνη ἀνεγνωρισμένη Ἀρχιεπισκοπικὴ Φιλανθρωπικὴ Ὀργάνωσις ἔχουσα τὸ κῦρος τῆς Ἱ. Ἀρχιεπισκοπῆς. Τὸ δὲ P.T.A. (Σύλλογος Γονέων καὶ Διδασκάλων) καθὼς καὶ τὸ Mr. and Mrs. Club, θὰ εἶναι κλάδοι τῆς Φιλοπτώχου εἰς ἑκάστην Κοινότητα, καὶ ἰδίως ὅπου ἡ ὕπαρξις τούτων συντελεῖ εἰς τὴν ἐξασθένησιν τῆς Φιλοπτώχου.

Ἀκαδημία τοῦ Ἁγίου Βασιλείου

Ἱδρύεται Ἀδελφᾶτον (Sisterhood) διὰ τὴν βοήθειαν τῆς Ἀκαδημίας μὲ κατώτατον ὅριον ἐγγραφῆς $5.00 ἐτησίως. Τὰ μέχρι τοῦδε ἐκδιδόμενα ἔνσημα ἐπὶ ταῖς ἑορταῖς τῶν Χριστουγέννων θὰ περιέλθουν εἰς τὴν διαχείρισιν τοῦ Ἀδελφάτου ἀπὸ τοῦ 1961. «Ὅπως ἱδρυθῇ παρ' ἑκάστῳ Τμήματι "Trust Fund" ὑπὲρ τῆς Ἀκαδημίας Ἁγίου Βασιλείου», τὸ δὲ συναχθησόμενον ποσὸν δοθῇ εἰς τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον εἰς τὸ Συνέδριον τῆς New Orleans, La., τὸ 1964.

Φιλανθρωπικὰ

α) Νὰ ἀναλαμβάνῃ τὴν υἱοθέτησιν πτωχῶν ἢ ὀρφανῶν τῆς Ἑλλάδος, ἀποστέλλουσα μηνιαίως τὸ ποσὸν τῶν $15.00 δι' ἓν τέκνον.

β) Νὰ ἀναλαμβάνῃ τὴν προικοδότησιν ἀπόρων κορασίδων ἐν Ἑλλάδι ἐκ $50.00 κατὰ κοράσιον, ὑποβοηθοῦσα οὕτω τὸ ἔργον τῶν λαοφιλῶν Βασιλέων τῆς Ἑλλάδος.

γ) Νὰ φροντίζῃ διὰ τὴν ἀποστολὴν βοηθημάτων εἰς τὸ Οἰκουμενικὸν Πατριαρχεῖον, προωρισμένων διὰ τὰς ἀνάγκας τῆς Παιδουπόλεως ἐν τῇ Νήσῳ Πρώτῃ τῆς Κωνσταντινουπόλεως, καὶ τῆς Στέγης τοῦ Ἐργαζομένου Κοριτσιοῦ ἐν Πριγκήπῳ.

Ὅλα τὰ ἀνωτέρω βοηθήματα εἰς τὸ ἐξωτερικὸν θὰ ἀποστέλλωνται εἰς τὸν προορισμόν των μέσῳ τῆς Ἱερᾶς ἡμῶν Ἀρχιεπισκοπῆς, ὡς τῆς μόνης ὑπευθύνου Ἀρχῆς.

δ) Ἱδρύεται Φιλόπτωχον Ταμεῖον εἰς τὴν Ἱερὰν Ἀρχιεπισκοπήν, διὰ τὴν ἀντιμετώπισιν γενικωτέρων φιλανθρωπικῶν ἀναγκῶν, καὶ δὴ υἱοθετήσεως τέκνων ἐξ Ἑλλάδος ἀπὸ Ἑλληνορθοδόξους οἰκογενείας Ἀμερικῆς, ὑπὸ τὸν τίτλον "Relief Fund of the Greek Archdiocese of North and South America," ἀποφασίζεται δ' ἐπὶ πλέον ἡ πρόσληψις Social Worker. Ἕκαστον Τμῆμα θὰ ἀποστέλλῃ τὸ ποσὸν τῶν $100.00 ἐτησίως διὰ τὸ Relief Fund τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

Ἀνακοινώσεις τοῦ Κεντρικοῦ Διοικητικοῦ Συμβουλίου τῆς Φιλοπτώχου Ἀδελφότητος

1) Ἱδρύθησαν νέα Φιλόπτωχα Τμήματα, κατὰ τοὺς τελευταίους 4 μῆνας, εἰς τὰς κάτωθι Κοινότητας:

«Ἁγίου Ἰωάννου τοῦ Βαπτιστοῦ», Des Plains, Ill.
«Ἁγίου Γεωργίου», Chicago, Ill.
«Εὐαγγελισμοῦ», Quebec, Canada.
«Παναγίας Δακρυρροούσης», Dubuque, Iowa.
«Ἁγίου Ἀνδρέου», Chicago, Ill.

2) Ἐπὶ τῶν ἀποφάσεων, τὸ Γραφεῖον τοῦ Κεντρικοῦ Διοικητικοῦ Συμβουλίου τῆς Φιλοπτώχου εὐχαρίστως ἀνακοινοῖ, ὅτι αἱ κάτωθι Φιλόπτωχοι Ἀδελφότητες υἱοθέτησαν ὀρφανὰ ἐν Ἑλλάδι:

	Τέκνα	Μηνιαίως
«Εὐαγγελισμοῦ», Chicago, Ill.	1	$15.00
«Ἁγίου Γεωργίου», Moline, Ill.	1	15.00
«Ἁγίου Δημητρίου», Waukeegan, Ill.,	1	15.00
«Ἁγ. Αἰκατερίνης», Somerville, Mass.	1	15.00
«Ζωοδόχ. Πηγῆς», Martins Ferry, Ohio	1	15.00
«Ἁγ. Κωνσταντίνου», Middletown, Ohio	δίδυμα	15.00
"Inter-Orthodox Youth of America," Cleveland, Ohio	1	15.00
"St. Mary's Sunday School," Minneapolis, Minn.	1	15.00
G.O.Y.A. of the "Assumption," Chicago, Ill.	1	15.00
Mrs. Helen Paraskeva Leventi, Gastonia, N. C.	1	15.00

"that this present visit also will increase and promote cooperation in solving problems of the Orthodox community."

Replying, Patriarch Alexei said his visit to Greece recalled to him the time when the Apostle Paul first came there. "I welcome," he said, "the religious relationships and unity among our peoples, such visits should be made more often, because they give life and unity to the efforts of Christians everywhere to establish real peace."

Moscow Radio Assails Cardinal Spellman

MOSCOW.—Francis Cardinal Spellman, Archbishop of New York, was attacked by the Moscow Radio in a series of Broadcasts beamed to the United States and Canada, which described his Christmas message as "more like a message from Satan than from a holy prelate." It termed the prelate a "commissioned agent to the Pentagon adventurers."

Early Church Portico Uncovered in Macedonia

ATHENS. — A large portico of an early Christian Church was uncovered by archeologists during excavations on the site of Phillipi (Kavala) in Macedonia. The scientists, who belonged to the Greek Archeological Society, also found a number of monuments believed to date from the fourth century.

Διὰ τὴν Προικοδότησιν ἀπόρων κορασίδων ἐξ ἄλλου προσέφεραν αἱ κάτωθι Φιλόπτωχοι Ἀδελφότητες:

Καθεδρικοῦ, New York, N. Y.	$ 50.00
«Εὐαγγελισμοῦ», New York, N. Y.	100.00
«Ἁγίου Σπυρίδωνος», New York, N. Y.	100.00
«Τριῶν Ἱεραρχῶν», Brooklyn, N. Y.	100.00
«Ἁγίου Νικολάου», Flushing, N. Y.	50.00
«Ἁγίου Ἰωάννου», Patchogue, N. Y.	50.00
«Ἁγίας Ἄννης», Hempstead, N. Y.	50.00
Καθεδρικοῦ «Ἁγίας Σοφίας», Los Angeles, Calif.	100.00
«Ὁμόνοια», Long Beach, Calif.	50.00
«Παναγία», Pasadena, Calif.	50.00
«Ζωοδόχου Πηγῆς», Pittsburgh, Calif.	50.00
«Ἁγίας Τριάδος», Bridgeport, Conn.	50.00
«Ἁγίας Σοφίας», Washington, D. C.	50.00
«Ἁγίας Σοφίας», Miami, Fla.	50.00
«Ἁγίας Βαρβάρας», Savannah, Ga.	50.00
«Κοιμήσεως τῆς Θεοτόκου», Chicago, Ill.	100.00
«Ἅγιοι Πάντες», Joliet, Ill.	50.00
«Ἁγίας Αἰκατερίνης», Somerville, Mass.	50.00
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4) ΣΥΓΚΕΝΤΡΩΣΙΣ. Τὴν 1ην Δεκεμβρίου 1960, εἰς τὴν Κοινοτικὴν Αἴθουσαν τῆς «Ζωοδόχου Πηγῆς», Bronx, New York, ἔλαβε χώραν ὑπὸ τὴν προεδρίαν τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου κ. κ. Ἰακώβου συνεδρίασις τῶν Φιλοπτώχων Τμημάτων τῆς Μείζονος Νέας Ὑόρκης καὶ τῶν πέριξ καθὼς καὶ Τμημάτων τῆς Νέας Ἰερσέης, κατὰ τὴν ὁποίαν ὁ Σεβ. Ἀρχιεπίσκοπος ἐξήγησε τὰς ἀποφάσεις, αἱ ὁποῖαι ἐλήφθησαν εἰς Buffalo, N. Y., πρὸς κατατοπισμὸν τῶν Ἀντιπροσώπων τῶν Φιλοπτώχων Τμημάτων. Ἐγένοντο ἐρωτήσεις καὶ ἀπαντήσεις, καὶ ἐν τέλει ὁ Σεβασμιώτατος ηὐχαρίστητε τὰς Κυρίας διὰ τὸν ζῆλον, τὸν ὁποῖον δεικνύουν, ὑπὲρ τῆς προαγωγῆς καὶ προόδου τοῦ ἔργου τῆς Ἀδελφότητος. Παρευρέθησαν 185 Κυρίαι.

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JOHN E. REXINE, Editor
Member of the Faculty, Department of Classics
Colgate University, Hamilton, N. Y.

THE FATHERS OF THE GREEK CHURCH. By Hans von Campenhausen. Translated by Stanley Godman. New York: Pantheon Books, 1959. Pp. 170. $3.95.

There has been a crying need for a general book on the Greek Church Fathers uncluttered by ponderous notes and scholarly jargon, but one which would give the English reader an opportunity to get a general picture and estimate of some of the more important of the Greek Church Fathers. Pantheon Books has done the general reading public an excellent service by providing a thoroughly readable English translation by Stanley Godman of Hans von Campenhausen's German text, which was published in Stuttgart in 1955.

Justin, Irenaeus, Clement of Alexandria, Origen, Eusebius of Caesarea, Athanasius, Basil the Great, Gregory of Nazianzus, Gregory of Nyssa, Synesius of Cyrene, John Chrysostom, and Cyril of Alexandria, are represented each by a chapter. All are presented vividly and interestingly.

The avowed intentions of this work are historical and not apologetic. It was the idea of the author to present these writers and thinkers, all of whom wrote in Greek, in the light in which they saw themselves: their personalities, their intellectual aims and achievements within the proper context of their own times. Consequently, the approach here is not one limited to a kind of patristic literary history, but an approach which clearly demonstrates that these men thought of themselves as exponents of divine truth, which it was their duty to preserve in the local churches and preach to the world in general. "They expressly rejected literary and academic ambitions — such at least were not their main interests in life. They thought of themselves as the authorized teachers of the Church, as Christian philosophers, as trained, enlightened interpreters of the Bible, which contains God's saving revelation" (p. 10).

There is another comment from our author's inroduction that is well worth quoting: "There can be no doubt that the combination of the Christian and classical inheritance which is the foundation of Western civilization was first created and established by the Fathers of the Church. They meditated on the problem contained in this double legacy and attempted to find a fundamental theological solution. They were not, however, concerned with the much-discussed problem of the adaptation and preservation of the classical tradition: they were concerned with the absolute truth which they found in the Bible and in the tradition of the Church" (p. 10). These words, I think, admirably provide a general frame of reference for the importance and achievement of the Fathers of the Church, the Greek Fathers in particular. Of course, only a small number of Fathers are included in this handy volume and even some of these are no longer acknowledged as Fathers, but the book presents representative figures and their work. The Fathers are no longer self-appointed or God-appointed witnesses of Christian revelation; they assume the witnesses of an earlier, apostolic age. It was the express desire of these men to serve their Church as free, responsible human agents by the composition of treatises and interpretations which were polemical and apologetic in nature, devotional, systematic or even historical in form.

There are the men who are represented by selection in this book. They speak for themselves through the author's reconstruction and evaluation of their achievement.

This volume is an excellent general introduction to what to most people is the arcane subject of patristics or patrology. No longer arcane, it now becomes vivid and fascinating in this tome.

THE BYZANTINES. By Thomas Caldecott Chubb. Illustrated by Richard M. Powers. Cleveland and New York: The World Publishing Company, 1959. Pp. 126. $2.95.

Parents should and undoubtedly will welcome this fine book. It certainly fills a need which has been long in the waiting. As part of the "Major Cultures of the World" series this book is a brilliant addition, thus introducing children from 12 to 16 years of age to the fascinating history and civilization of the Byzantine Empire.

Mr. Chubb, internationally known author, scholar, and literary critic, has written his first book for young people with the appearance of this publication. Using the Fourth Crusade as a point of introduction, the young reader is taken from Venice to the bold and questionable attack on Constantinople by the Crusaders, whose avowed official intention was to rescue the Holy Lands from the infidel, not to sack the then world's most brilliant Christian capital.

With this technique at his disposal and with well chosen quotations from Villehardouin and Robert of Clari, Chubb goes back and traces the glory and achievements as well as the origins of the great Byzantine Empire. Chubb correctly and cogently illustrates how the "Crusade That Went Astray" contributed to the downfall of one of the world's greatest empires and civilizations, a downfall whose finality was confirmed by the Turks in 1453.

The nine beautifully written chapters include "A Crusade That Went Astray"; "Byzantium, Crossroads of the World"; "The Roman Empire and Constantinople"; "The Holy Augustus"; "A Roman Army on Horseback"; "One Religion, One Church"; "Golden Bezants"; "The Byzantine Way of Life"; "Last Days of the Empire"; a chronological chart of the Byzantine Empire and world events; a select list of books for further reading; and an index and glossary. The writing is colorful as well as crystal clear.

I have noted two discrepancies. On page 45 basileus tou Romaion should read basileus tôn Romaion. On page 71 the use of the word "superstition" with respect to Byzantine religion should be carefully explained or modified.

All in all, this book is an excellent indication that our younger readers can be and will be properly oriented with respect to the Byzantine achievement, and given an admirable as well as historically correct introduction to the Byzantines. This book is an entirely welcome addition to other books on the major cultures of the world for young people. By the way, many parents will undoubtedly find it a satisfying experience to read this book along with their children. They too will certainly profit from the mutual reading experience.

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΧΡΟΝΙΚΑ

ΟΙΚΟΥΜ. ΠΑΤΡΙΑΡΧΕΙΟΝ

Αἱ εἰς αὐτὸ δύο ἱστορικαὶ ἐπισκέψεις τοῦ Πριμάτου τῆς Ἀγγλικανικῆς Ἐκκλησίας (29 καὶ 30 Νοεμβρίου 1960) Δρος Geoffrey Fisher καὶ τοῦ Μακ. Πατριάρχου Μόσχας κ. κ. Ἀλεξίου (23 Δεκεμβρίου), ἔσχον βαθυτάτην ἀπήχησιν εἰς ὁλόκληρον τὸν Χριστιανικὸν κόσμον. Ἡ ὑποδοχὴ τοῦ Μακ. Ἀλεξίου καὶ αἱ ἀνταλλαγεῖσαι προσφωνήσεις θὰ δημοσιευθοῦν εἰς τὸ προσεχὲς τεῦχος τοῦ «Ὀρθοδόξου Παρατηρητοῦ».

▪

ΠΑΤΡΙΑΡΧΕΙΟΝ ΙΕΡΟΣΟΛΥΜΩΝ

Ἡ εἰς αὐτὸ ἐπίσκεψις τοῦ Ἀγγλικανοῦ Πρωθιεράρχου ἐχαιρετίσθη μὲ εἰλικρινῆ χαράν. Ἡ Ἀγγλικὴ κυριαρχία ἐπὶ τῆς Παλαιστίνης, παρ' ὅλα τὰ τρωτά της, εἶχεν ἀφήσει καὶ ὡρισμένα θετικὰ στοιχεῖα. Ἡ τριήμερος ἐξ ἄλλου ἐπίσκεψις τοῦ Μακαρ. Πατριάρχου Μόσχας κ. Ἀλεξίου εἰς τοὺς Ἁγίους Τόπους προυκάλεσεν ἑκατέρωθεν βαθυτάτας συγκινήσεις. Τὸ Πατριαρχεῖον Ἱεροσολύμων ἔμεινεν ἔξω πάσης Ρωσσικῆς ἐπιρροῆς.

▪

ΤΑ ΛΟΙΠΑ ΟΡΘΟΔΟΞΑ ΠΑΤΡΙΑΡΧΕΙΑ ΑΝΑΤΟΛΗΣ

Ὁ Μακ. Πατριάρχης Μόσχας κ. κ. Ἀλέξιος ἔγινε τιμητικώτατα δεκτὸς τόσον εἰς Δαμασκὸν καὶ Βηρυττόν, ὅσον καὶ εἰς τὴν Ἀλεξάνδρειαν. Κατεβλήθη φροντὶς ὥστε νὰ μὴ μείνῃ ἡ ἐντύπωσις ὅτι ἡ ἐπίσκεψις τοῦ Ρώσσου Πατριάρχου ἐξυπηρετεῖ ἄλλους ἐκτὸς τῶν θρησκευτικῶν καὶ ἐκκλησιαστικῶν σκοπούς.

▪

ΕΚΚΛΗΣΙΑ ΡΩΣΣΙΑΣ

Παρ' ὅλον ὅτι ὁ Μακ. Μόσχας κ.κ. Ἀλέξιος εἰς πᾶσαν ἐπίσκεψίν του πρὸς τὰς λοιπὰς Ὀρθοδόξους Ἐκκλησίας ἐτόνιζε τὴν εὐχὴν τῆς ἑνότητος τῶν Ἐκκλησιῶν, ἐν τούτοις ὁ συνοδεύσας Αὐτὸν Σεβ. Μητροπολίτης κ. Νικόδημος ἐπίσης εἰς πᾶσαν εὐκαιρίαν ἐτόνιζεν, ὅτι εἶναι ἀδύνατος ἡ ἕνωσις, ὅπως τὴν ἐννοεῖ ἡ Ρώμη καὶ ὅτι ἡ Ρωσσικὴ Ἐκκλησία δὲν θὰ συμμετάσχῃ εἰς τὴν Σύνοδον τῆς Ρώμης.

▪

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

ΣΥΓΧΑΡΗΤΗΡΙΑ ΕΠΙ ΤΟΙΣ ΧΡΙΣΤΟΥΓΕΝΝΟΙΣ

Πρὸς τὴν Α. Μεγαλειότητα τὸν Βασιλέα τῆς Ἑλλάδος Παῦλον, ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβος ἀπέστειλε τὸ κάτωθι συγχαρητήριον τηλεγράφημα:

Μεγαλειότατον Βασιλέα
τῶν Ἑλλήνων Παῦλον.

Ἐπὶ χαρμοσύνῳ καὶ σωτηρίῳ Γεννήσει Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εὔχομαι ὁλοψύχως, ὅπως ἡ Θεία Χάρις καὶ ἀγάπη στηρίζῃ τὴν Ὑμετέραν Θεοτίμητον Μεγαλειότητα, τὴν Βασίλισσαν, τὸν Διάδοχον, τὰς Πριγκηπίσσας καὶ τὸ Παλάτιον ἐπὶ ἔτη πολλὰ καὶ ἔνδοξα ἐπ' ἀγαθῷ καὶ εὐτυχίᾳ τῆς φιλτάτης Πατρίδος.

Ὁ Ἀρχιεπίσκοπος
† Ὁ Ἀμερικῆς ΙΑΚΩΒΟΣ

Ἡ Αὐτοῦ Μεγαλειότης ἀπέστειλε τὸ κάτωθι ἀπαντητικὸν τηλεγράφημα:

Σεβασμιώτατον Ἀρχιεπίσκοπον
Ἀμερικῆς Ἰάκωβον
Νέαν Ὑόρκην.

Εὐχαριστῶ ἐγκαρδίως Ὑμετέραν Σεβασμιότητα δι' εὐχὰς Ὑμῶν ἐπ' εὐκαιρίᾳ τῶν ἑορτῶν τῶν Χριστουγέννων.

ΠΑΥΛΟΣ ΒΑΣΙΛΕΥΣ

Ὁ Ἐξ. Πρωθυπουργὸς τῆς Ἑλλάδος κ. Κ. Καραμανλῆς ἀπέστειλεν ὡσαύτως τὸ κάτωθι ἀπαντητικὸν τηλεγράφημα:

Σεβασμιώτατον Ἀρχιεπίσκοπον
Ἀμερικῆς κύριον Ἰάκωβον
Νέαν Ὑόρκην.

Εὐχαριστῶ θερμότατα Ὑμετέραν Σεβασμιότητα δι' εὐχὰς ἃς εὐηρεστήθη νὰ μοὶ ἀποστείλῃ ἐπὶ τῷ νέῳ ἔτει. Ἀντεύχομαι Ὑμῖν εὐτυχὲς καὶ καρποφόρον τὸ νέον ἔτος.

Κ. ΚΑΡΑΜΑΝΛΗΣ

▪

ΕΚΚΛΗΣΙΑ ΕΛΛΑΔΟΣ

Ἡ ἐπίσκεψις τοῦ Ρώσσου Πατριάρχου ἐχαιρετίσθη μὲ ἀνυπόκριτον χαρὰν ἀπὸ τὴν Ἐκκλησίαν Ἑλλάδος. Ἡ ἀπουσία τοῦ Ὑπουργοῦ Θρησκευμάτων καὶ Παιδείας ἀπὸ τὴν ὑποδοχὴν κ.τ.λ. ἐσχολιάσθη ποικιλοτρόπως.

Ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος

▸ Τῇ 3ῃ Δεκεμβρίου 1960 ἐχοροστάτησεν ἐν τῷ Ἱ. Ναῷ τῆς Ἁγίας Τριάδος, Bridgeport, Conn., κατὰ τὸν Ἑσπερινόν, τῇ δὲ 4ῃ ἰ. μ. κατὰ τὴν Θ. Λειτουργίαν. Κατὰ τὸ ἐπακολουθῆσαν τιμητικὸν δεῖπνον, ὁ Δήμαρχος τῆς Πόλεως παρέδωκεν εἰς τὴν Α. Σεβασμιότητα τὴν κλεῖδα τῆς πόλεως.

▸ Τῇ 5ῃ Δεκεμβρίου, μεταβὰς εἰς Atlanta, Ga., ἐχοροστάτησεν ἐν τῷ πανηγυρίζοντι Ἱ. Ναῷ τοῦ Ἁγίου Νικολάου κατὰ τὸν Ἑσπερινόν, καὶ ἐνέκρινε τὴν ἀγορὰν νέου οἰκοπέδου πρὸς ἀνέγερσιν Ἱ. Ναοῦ.

▸ Τῇ 6ῃ ἰ. μ. προέστη τῆς Θ. Λειτουργίας ἐν τῷ πανηγυρίζοντι Ἱερῷ Ναῷ τοῦ Ἁγίου Νικολάου, Flushing, New York, καὶ συνέστησε τὴν ἀνέγερσιν νέου Ἱεροῦ Ναοῦ.

▸ Τῇ 9ῃ ἰ. μ., μεταβὰς εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Παύλου, Hempstead, N. Y., προσεκύνησε καὶ εἶτα ἔδωκε διάλεξιν ἐν τῇ αἰθούσῃ τοῦ Ἱ. Ναοῦ, περὶ τῆς Ὀρθοδοξίας ἐν Ἀμερικῇ.

▸ Τῇ 11ῃ ἰ. μ. ἐτέλεσε τὰ ἐγκαίνια τοῦ Ἱ. Ναοῦ τῶν Ἁγίων Κωνσταντίνου καὶ Ἑλένης, Brooklyn, N. Y.

▸ Τῇ 18ῃ ἰ. μ. προέστη τῆς Θείας Λειτουργίας ἐν τῷ Ἱ. Ναῷ τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου ἐν Atlanta, Georgia.

Ἐπὶ ταῖς Ἑορταῖς τοῦ Ἁγίου Δωδεκαημέρου

▸ Κατὰ τὴν νύκτα τῶν Χριστουγέννων καὶ τὴν πρωΐαν τῆς 25ης, προέστη τῆς Θείας Λειτουργίας τῶν Χριστουγέννων ἐν τῷ Καθεδρικῷ Ἱερῷ Ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης. Ἀνεγνώσθη ἡ Σεπτὴ Πατριαρχικὴ Ἀπόδειξις ἐπὶ τοῖς Χριστουγέννοις.

▸ Τῇ αὐτῇ ἡμέρᾳ, ἀπὸ τοῦ σταθμοῦ Τηλεοράσεως WNBC (Channel 4), ἀπηύθυνεν ἀγγλιστὶ Μήνυμα ἐπὶ τοῖς Χριστουγέννοις.

▸ Τῇ 1ῃ τοῦ Νέου Ἔτους προέστη τῆς Θ. Λειτουργίας ἐν τῷ Ἱ. Καθεδρικῷ Ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης.

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ΙΩΑΝΝΗΣ Δ. ΣΤΡΟΓΓΥΛΟΣ

(Πρωτοπρεσβύτερος)

Εἰς ἡλικίαν 67 ἐτῶν, συνεπείᾳ αἰφνιδίου καρδιακῆς προσβολῆς, ἐξεδήμησε πρὸς Κύριον τῇ 15ῃ Δεκεμβρίου 1960 ὁ Ἱερατικῶς Προϊστάμενος τῆς Κοινότητος τῆς Κοιμήσεως τῆς Θεοτόκου, Brooklyn, N. Y., πατὴρ Ἰωάννης Στρογγυλός, κατόπιν εὐδοκίμου καὶ κατὰ πάντα εὐόρκου διακονίας ἡμίσεος περίπου αἰῶνος.

Ἐγεννήθη τῷ 1893 ἐν Ἀρτάκῃ (Κυζίκου) τῆς Προποντίδος, ἔνθα καὶ διήκουσε τὰ ἐγκύκλια μαθήματα. Ἐχειροτονήθη τῇ 17ῃ Ὀκτωβρίου 1912 εἰς Διάκονον ὑπὸ τοῦ Μητροπολίτου Καρπάθου Γερμανοῦ, ὑπηρετήσας αὐτόθι ὡς Ἀρχιδιάκονος. Ἐν συνεχείᾳ διηκόνησεν ἐν Γενῇ Μαχαλλὰ Κωνσταντινουπόλεως (1914) καὶ ὡς Ἀρχιδιάκονος Μητροπόλεως Πριγκηποννήσων (1914-1923). Τῇ 1ῃ Σεπεμβρίου 1923 ἔφθασεν εἰς Νέαν Ὑόρκην, διακονήσας τὸν ἀείμνηστον Ἀρχιεπίσκοπον Ἀμερικῆς Ἀλέξανδρον ὡς Ἀρχιδιάκονος ἐπὶ 4 ἔτη. Τῇ 19ῃ Δεκεμβρίου 1927 ἐχειροτονήθη ὑπ' αὐτοῦ εἰς Πρεσβύτερον καὶ διωρίσθη Ἱερ. Προϊστάμενος τῆς Κοινότητος Ἁγίου Γεωργίου, Passaic, N. J. (1927-1936), διδάσκων συγχρόνως ἐν τῷ Ἑλληνικῷ Σχολείῳ. Τῇ 18ῃ Σεπτεμβρίου 1936 μετετέθη εἰς τὴν Κοινότητα τῆς Κοιμήσεως τῆς Θεοτόκου, Brooklyn, N. Y., τὴν ὁποίαν ὑπηρέτησε θεαρέστως καὶ λίαν καρποφόρως ἐπὶ 25 ἔτη, μέχρι τῆς τελευταίας αὐτοῦ πνοῆς. Ὑπὸ τῆς Ἱ. Ἀρχιεπισκοπῆς εἶχε δοθῇ τῷ ἀειμνήστῳ τὸ Ὀφφίκιον τοῦ Πρωτοπρεσβυτέρου, εἰς ἀναγνώρισιν τῆς εὐόρκου διακονίας αὐτοῦ ἐν τῷ ἀμπελῶνι τοῦ Κυρίου.

Ὁ Κύριος ἐκάλεσε πλησίον Του τὸν ἀείμνηστον πατέρα Στρογγυλὸν καθ' ἣν στιγμήν, ἐν τῷ γραφείῳ τοῦ Ἱ. Ναοῦ, ἡτοίμαζε τὸ πρόγραμμα μιᾶς ἐξορμήσεως διὰ τὴν ἵδρυσιν Ἑλληνικοῦ Σχολείου. Εἰς τὴν Κοινότητα ταύτην ἐδημιούργησεν ἱστορίαν, ἀκριβέστερον ἀνεδημιούργησε τὴν Κοινότητα, βαπτίσας περὶ τὰς 2,000 νήπια. Εἰς μίαν συγκινητικὴν ὁμιλίαν του εἶπεν ὁ ἀείμνηστος πατὴρ Στρογγυλός: «Ἐβάπτισα δύο χιλιάδας παιδιά. Δὲν βλέπω οὐτε τὸ ἓν δέκατον εἰς τὴν Ἐκκλησίαν! Ποῦ εἶναι; Τί ἀπέγιναν; Σώσατε τὰ παιδιά! Ἱδρύσατε Σχολεῖα Ἑλληνικά». Τύπος τοῦ Πρωτοπόρου Ἑλληνορθοδόξου Ἱερέως, ὁ ἀείμνηστος ἀφήνει ὀπίσω του μίαν παράδοσιν, τὴν ὁποίαν πρέπει νὰ ἀκολουθήσῃ ἡ Κοινότης τῆς Κοιμήσεως τῆς Θεοτόκου, τιμῶσα μὲ τὸν τρόπον αὐτὸν τὴν μνήμην αὐτοῦ.

Τῆς κηδείας του, γενομένης τῇ 19ῃ Δεκεμβρίου, προέστη ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος. Ἡ μνήμη τοῦ ἀοιδίμου Πρωτοπρεσβυτέρου Ἰωάννου Στρογγυλοῦ εἴη αἰωνία!

▸ Τῇ 4ῃ Ἰανουαρίου, μεταβὰς εἰς Tarpon Springs, Fla., προέστη ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Νικολάου τῶν Ἱ. Ἀκολουθιῶν τοῦ Ἑσπερινοῦ τῆς 4ης ἰ. μ. καὶ τῆς Θ. Λειτουργίας τῆς παραμονῆς τῶν Θεοφανείων, τελέσας Ἁγιασμόν.

▸ Τῇ 6ῃ ἰ. μ. προέστη ἐν τῷ αὐτῷ Ἱ. Ναῷ τῆς Θείας Λειτουργίας τῶν Θεοφανείων, μετὰ τὸ τέλος τῆς ὁποίας καὶ μετὰ τὸν Ἁγιασμόν, μετέβη ἐν πομπῇ καὶ τῇ συμμετοχῇ χιλιάδων λαοῦ, ὁμοδόξων καὶ ἑτεροδόξων, εἰς τὴν παραλίαν, ἔνθα ἐγένετο ἡ τελετὴ τῆς καταδύσεως τοῦ Τιμίου Σταυροῦ, τὸν ὁποῖον ἀνέσυρεν ὁ κ. Δημήτριος Δημητρακόπουλος.

ΕΚΚΛΗΣΙΑΣΤΙΚΟΝ ΗΜΕΡΟΛΟΓΙΟΝ ΤΟΥ ΕΤΟΥΣ 1961

ΤΗΣ ΙΕΡΑΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ

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